

THE
BELGICKE
PISMIRE:

XXI

Stinging the slothfull SLEEPER,

AND

Awaking the DILIGENT

TO

FAST, WATCH, PRAY;

And

WORKE OUT THEIR OWNE

6

Temporall and Eternall Salvation

WITH

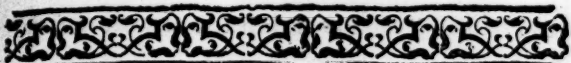
Feare and Trembling.

PROV. 30. 25.

*The Pismires are a people not strong, yet prepare they their
meate in Summer.*

Printed at London. 1632.





To the true-hearted British Readers.

Deare Christian Country-men; I send out this *Treatise*, in this doubtfull and dangerous time, not only to shew you the necessarie dependancie betwixt our Kingdome of *Great Brittain* and the *united Provinces*, but also to comfort & strengthen you against all feares, that are or may be interjected, by the subtiltie and malice of our Adversaries, or our owne misconceite or diffidence. For I do not finde the Enemie more busily practising to discourage vs, and to raise false fires to affright vs, then vvee our selues (as Melancholy persons vse) apt to misconster all things, and to imagine the worst, vpon the sight of euery shadow.

And yet I must confesse, that, as there are many of those who labour to effect a division betwixt vs, and to this end, reviuie old grudges, and provoke new quarrels; so the common current seemes to runne a contrarie course to that vvhich it had wont, (as tides have their ebbes) and the generall disposition of most men is wavering, as persons light of loue, who desire to shift their old approued friends for fresh Suiters, and prefer the change of an adulterous bed before the married. But I take this to be but a fit or throw of passion, which vvill be easily cast off, vvith more hate and loathing, then it is now hotly pursued vvith longing, when some discontents are settled, and men on both sides are come to themselves againe. And for the State it selfe (I meane that maine Axeltree vvhercon our Kingdome

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turnes) I do assure my selfe, it is the same it was, firmly grounded on former principles extracted from experience on both sides; and that wee only move, whilst it remaines constant, though wee imagine otherwise; as simple passengers sayling swiftly by the Continent, suppose the trees, steeples, towers, and rockes to goe backward.

Thus wee are distracted & affrighted with our owne shadowes; ignorance makes vs Infidels: and whilst wee see the face, but vnderstand not the intention and scope of some passages of State, we and our friends waxe suspicious of each other; and that suspicion raiseth many rumors; and those rumors, though false, may beget and nourish a true and dangerous hate betwixt vs. My owne Countrey-men haue tongues laxatiue enough, and Strangers are in their wordes, as in diuers other things, libertines. That which I write may helpe to make both sides more confident of each others loue, more retentive and sparing of their censures; at least it shall haue that effect in me, till I behold the yssue, which I hope will be happie.

The bell is rung out, and I heare the sound and report it gives on both sides. Vpon the *States* side, men feare the passages and cariages of all things in *England*; and for this, are liberall and free in their discourses, making the feare greater then the cause requires. On the *contrarie side*, they are doubtfull or rather desperate, and therefore prosecute his Majestie with all kind of calumny. *Pictures* and *Pasquills* are day by day there vented thicke and threefold one vpon the necke of another, wherein not only the *King of Bohemia* and the *Prince of Orange*, but our *King* also is basely traduced and abused. This comforts me, and assures me, they per-
secute

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secute none of their owne , and therefore hold his Majestie to be an enemy. Let this assure vs, that he is the same we would haue him, howsoever for some respect of State, he seemes, (to weake eyes who behold things aloofe off) to be otherwise inclined. But, for my owne part, I comfort my selfe especially, and desire you would be comforted against all these suspicions, feares, and jealousies, out of two considerations; the goodness and mercie of our *God*, and the wisdom and policie of our *King*.

First, let vs consider wee haue a good and gracious God watching over vs, who will not suffer his Truth to be extinguished, but as he hath hitherto miraculously preserved it, so still he will continue to do the same.

And though, for our abuse and contempt of the *Gospel* (together with our barrenness in good, our fruitfulness in euill) *he visite our transgressions with the rod, yet will he not utterly take his mercie from vs, nor suffer his truth to faile.* Let vs then rest in peace; for *hee that keepeth vs doth neither slumber nor sleepe.* And let the remembrance of those many former deliverances, which he hath wrought for vs, after an extraordinary and miraculous manner, assure vs of the like fatherly care and protection still, if wee faint not, but faithfully and constantly depend vpon his mercifull promise.

Secondly, consider the wisdom of our *Prince*, which is so renowned, as for it he is gladly admitted a generall Arbitrator in forraine parts to determine controversies of State. Let this comfort vs, and assure vs, that God hath not given Him so much light for nothing, much lesse for euill. Let vs thinke, that since He was entertained with so much love, and so great signes of joy into this Kingdome, and hath bene served since

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with so much obedience, (farre more then a father could expect from his children) that Hee will so much seeme to neglect his owne honour and safety, or our lives and liberties, as to leave vs in the hands of our enemies, or abase vs in the eyes of other Nations, to leade vs, or suffer vs to bee led into temporall or spirituall captivity. Let vs thinke also he cannot forget either 88. or the *Powder-plot*, (though now perhaps, it be vnseasonable to remember them) nor yet the many attempts and practises against His person, Crowne, Dignitie, and the Truth he professeth: nor that God will suffer him to sleepe securely in the armes of such, as He knowes watch onely for oportunitie to destroy Him and His. Thinke also, that Nature will revieve and worke in Him, though it seemes to lye in a trance for the present time: and that He cannot but see, that it is impossible to love the Root, and hate the Branches; or to love the Fruit and Branches, and hate the Roote. Our love to his Royall Progenie must needes assure our love to Him; and the hate of others to Them, assure their inward hate against Him. And for such as perswade otherwise, that our love to the Kings Children, and hate to the adverse party, proceedes either out of discontent, or a Puritanicall humour in vs leading to disloyalty, *Let their lyes turne upon their owne pates*; and let *evill happen to them that thinke evill*, and that would poyson and pervert all good purposes with practise.

Psal. 7. 16.

And though the subtil Enemies labour to breed jealousies betwixt Him and His, knowing it to be for their advantage, and the onely way to blemish the Gospel, and discredit good men, by breeding this suspicion, which may estrange and alienate the heart of the Prince from his people, and friends from each other; yet thinke

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thinke it cannot sinke into his Majesties brest, that such *servants*, such *subjects*; *Professors of the Gospel*, should intend the least hurt to him, who is the *Defender of their Faith*. It is for *Heathens*, *Turkes*, *Papists*, to become *Assassinates*, *Paricides*, and bloody *Traitors*; and it is for *Tyrants* amongst these, to suspect their friends, brethren, and children, and therefore to cut them off at the motion of their *Flatterers*, *Bashawes*, *Iesuites*, and other tame *trencher-Traytors*. Good *Princes*, who are fathers of the *Common-wealth*, cannot do thus, will not doe thus; whilst in themselves they see no cause of their subjects hate; or if they see any, can finde a readier way by amendment, to remove the cause, and prevent the mischief, then by seconding one evill with another, to indanger the overthrow of all, and to make the disease desperate, by endeavouring a contrarie cure; or the flame rise higher, by casting in fresh fuel, or quenching it with oyle.

Thinke also it is our *Enemies* plot, to stirre vp our heady and hastie humors, and to cause the Prince to discontent his best and truest subjects; and, if it were possible, by all meanes to provoke them to impatience and resistance, that so themselves might be armed in His colourable defence, and have occasion also to bring in other borrowed Ayde vnder the same pretence, but with assurance of His and all our ruines in the yssue; as hath ever happened to that vnfortunate State where they haue become *Sticklers*. But thinke his Majestie cannot but see this aswell as vvee and much better; and therefore be you quiet, that their intents and projects may be frustrate.

Finally, thinke now your *King* is making of his owne *Monument*, vvriting his owne *Chronicle*; both

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which are raised and composed by deedes, and not wordes: and assure your selves, *Hee* that can speake and write so wel, will never so farre contradict his owne wordes with epugnant actions, as thereby to race his Armes, to staine the honour he was borne vnto, and which hee hath made good and bettered hitherto, by high and holy enterprizes of act and *admonition* against *Rome*: but thinke therefore, that all this time, *Hee* is acting his part in the eye of the whole world; that he is working his Master-piece in the publike market, and trying his exact skill in *King-craft* vvith the greatest *State* and *Statists* in Christendome; that is, vvith *Rome*, *Spaine*, *Austria*, *Italy*, *Machiauel*, and the extracted strength and quintessence of all these, the *Iesuites*.

And therefore thinke, howsoever for the present he carries himselfe, and seemes to be led by some of that side, yet in the end, the Lyon may awake, breake loose and teare his keeper; or else leade, vvhilst he seemes to be led; and then the vvorld shall see, that neither the opinion of his sinceritie in the *Truth*, nor of his vnmatchable wisdome and policie, were vaine mistakings, but that our harmelesse *David* can vse honest *Hushai* to ouerthrow their craftie *Achitophel*.

Then the *Church* shall triumph and be comforted, the *Common-wealth* flourish, His *honor* shal be eternized; neiher shall you repent of your patience, nor I of my perswasion to this end; vvherein I rest, vvith an assurance of Gods mercy herein, and that wee shall see our desire vpon our Enemies.

To the halfe-hearted English-Spanish Reader:

Desiring him, if he finds me too tart in his taste against the *Spanish Nation*, and (as he thinks) too much

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neglect their honors in some passages, that he would consider there are three things moving me to this; any of which when they come in my way; may force me to strike them with my tongue, since I cannot reach them with my hand.

1. The first is the *Libertie of the Gospel*, to whose free passage they are open and profest enemies, altering Religion for the worst where they conquer, taking part with the Serpent against the Seed of the woman, and desiring to be knowne Catholique persecutors of all true *Christians*.

2. The second is the *Libertie of life*, that by the benefit of nature each Nation hath and seekes to preserve vnder their owne rules; which likewise the *Spaniard* labors to take from humane societie, and to prescribe Lawes to all Christendome. Which ambitious mood hath possesst them euer since that Catholique title was confer'd vpon them by that Sea, vwho next and immediately vnder Satan, hath the disposition of all the Kingdomes of the Earth at his pleasure.

Luke. 4. 6.

3. The third is the bloody, inhumane, and vnchristian dealing with the Kings Children, even when they pretend to desire affinitie with that House; and that dallying about restitution of wrongs, tossing the ball from one to another, and laughing in their sleeves, that their dissimulation hath deluded our plaine meaning, and possesst them of so rich a Country, which is a fit roade to invade all Christendome. For now they haue a high way, or thorow-fare to convey their Armies commodiously from *Flanders* to *Austria* all the way in their owne Command. But vvhome have they not thus delt withall for their owne advantages, if former presidents could make men beware of their courses?

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I do protest, sauing these quarrels, I beare no spleene nor malice to any *Spaniard* living, much lesse to the Nation, whome (these things excepted) I honor as befits me: but when any of these considerations come crosse my thoughts, they stir vp a salt humor, vvhich fals from my eyes into my inke, and turnes it more blacke and bitter, and more sharpe vvithall then the Gall and Coperas vvhich gaue it the first tincture; and this makes my stile harsh, when I touch vpō that string. No other good can cause me to forget these euils, or perswade me to take those for my friends who are enemies to these; or affoord them good words, who load these vvith opprobrious scoffes and open injuries. Injustice in them begets indignation in others, and no man that doth euill, can euer hope to heare well from any but Cowards, or flatterers.

To the indifferent Dutch Readers.

I Assure them and all the world, these three considerations aforementioned, worke contrarie effects in me towards them. I loue them first for Religions sake, they being a hiding place for the pure persecuted members of Christ hunted out of Bohemia, the Palatinate, and other distressed Countries. Secondly, being become a Bulwarke for the libertie of all Christendome at this present. Thirdly, being a happie Sanctuarie for the Kings Children, when very few Christian Princes durst professe themselves their friends.

Men may say, their owne respects worke these effects; and I willingly grant, that perhaps, they are involved together. And what Nation is there, or what State; nay, what man, that in all friendship lookes not inward and homeward vvith one eye? When I thinke vpon these things, I cannot but loue them and speake well of them; nor can particular injuries (which may

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may be raised from their and our enemies, intermixt with them, as pricks in their sides and thornes in their eyes) Ios. 23, 13.
 nor generall Wrongs in any other kinde though profess and justified, worke mee so much to hate and division, (though they may tempt me shrewdly) as these to loue and vnion.

Tet because I praise this Belgicke friend, as I thinke, Worthily in the body of the booke, I must in the Preface admonish him of such faults as I heare or see, that he may mend them (if there be cause) in the beginning, and so be truly worthy of those praises I giue him, and thinke he deserues, in the course of this Treatise. He is a foole that cannot see his friends faults as well as his perfections; and he is a flatterer that (if he sees them) will not be his friends glasse for amendement to dresse him to Glorie and perfection. Let him neuer take me for a friend, that loves not this plainenesse: if for this he proues my foe, I haue lost nothing, but sau'd much I might haue lost, had I ventured any thing in so light, weake, and vnbalast a bot-tome.

1. First therefore they say, Children are not generally there well educated, hauing too much libertie allowed them, so that they soone learne to forget that duty to their Parents, which they were neuer taught to remember.

2. Secondly, they say, frugality makes men neglect pietie, 1.Tim. 6.
 and the gaine of vngodlinesse makes marchandize of godli- 5. 6.
 nesse; so that buyers and sellers, and spirituall theecues Mar. 11, 15.
 possesse the temple; I meane, the labor proper to sixe dayes, makes a sacrilegious vsurpation and horrible profanation of Exod. 20.
 that Rest proper to the Seuenth; and many for feare of see- 9. 10.
 ming Iewes, become Gentiles.

3. Thirdly, they say, the reuerend Ministers are respected but not rewarded according to their labors and merits. The oxe is muzled, & in the meane time the Ass and Mule cate 1. Cor. 9. 9.
 up his provender in prodigality, ryot, and enery excessse. 10.

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4. Fourthly, your profest Enemies taxe you with vnthankfulness, and make this a just motiue to prouoke his Majestie to leaue you.

Ingratum
dixeris,
& omnia
dixeris.
Senec.

They chalenge you of ingratitude to his Majesty, to the British Nation, to the Souldier. I know not whether these be truthes or slaunders, I tell you what I heare and reade in their Writings. If they say true, amend it, if they come neere the truth, avoyd so monstrous a shadow as ingratitude. Remember how much English blood hath beene spilt to saue yours; this cannot be recompenced without extraordinarie respects; for Mony payes some, Honor others, Love all. Nor is there a Nation whose loue hath beene, or is more vsfull to your State, nor that is more worthie of it then the British. You neither dishonor, disprofit or weaken your selues by this admittance and conjunction, but should euery way reape advantage by it. Now thus you haue heard what others thinke and say, for my owne opinion, if you thinke it woorth any thing, you may reade it in that which followeth.

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PROV. 6.6.

Goe to the Pismire, O Sluggard, Behold her wayes, and be wise.



An vvas not created to idlenesse, nor to any base or vile employment: but enjoyned labour to preserve by industrie what God himselfe had created. *Adam* in his integritie should haue wrought, but vvithout vwearinesse; as the *Angels* now take pleasure in the diligent discharge of their offices. In idlenesse man seemes to be like *Satan*; in action like God, his servant, his substitute, his coadjutor; for it is sayd, *Genesis* 2. 15. after the Creation of all things: *Then the Lord tooke the man, and put him into the Garden of Eden, that hee might dresse it and keepe it*: God made it, he must dresse it and keepe it; therefore hee must vvorke. And to this end, that man might not performe actions casually or by contingencie, but legally according to a rule, God hath giuen him both bodily strength to till the ground, and reason also to doe it seasonably. Yea hee hath skill to direct the Creatures subjected to his govenement, in their voluntarie obedience

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Gen. 2. 19.
20.

dience, and to make them seruiceable helpes, to the speedy accomplishment of his honest desires. Thus as soone as he saw them, euen at the first sight, by the intellectuall facultie, he discerned their powers and vertues, and to what imployment they were apt; and vvas able to giue them names, properly expressing their natures. But such vvas the precipitation of his fall, as therby he did not only lose his dignitie and vvisdome, and equall himselfe vvith the beastes his naturall subjects, but cast himselfe vnder the basest creatures, as *Samson*, buried vnder the ruines of that house, vvith his owne hands pulled downe vpon his owne head: or rather, as vvhen things are turned topsie-turvie, the highest becomes lowest; euen so heere, man, the most excellent creature is cast vnder all; the higher his standing, the greater his ruine, the more noble his nature, the more base his declension. All that he can now doe (neither can he doe that of himselfe by nature, but by grace infused) is by degrees to remoue the vvaight from himselfe, piece after piece, and from the backe of

Ecc. 40. 1.

one creature, to clime vp on another, and so to looke towards God, and tovwards Paradise; from vvhence he vvas excluded for sinne. He is prest dovvn to the earth and loaden with many difficulties, weakned vvith many infirmities, and yet hath this addition cast vpon him as a curse, euen novv vvhen he is least able to

Gen. 3. 19.

helpe himselfe, *In the sweate of thy browes thou shalt eate thy bread* Before thou vvert to labour, *O man*, yet then thou didst it vvillingly vvithout paine, vvithout vvearinesse, vvith pleasure and delight: the Earth answered thy expectation, and preuented thy desires vvith overflowing fecunditie: Novv thou must labour by necessitie, by

com-

compulsion, in anguish and sorrow of spirit, in toyle and sweat of bodie; and when all is done, thy hopes shalbe frustrated; the earth (like an euill debtor) will not pay the due vse, but (like a coustening companion) run away with the principall: Nay (like an vngratefull wretch, like thy selfe, and worse it cannot bee, worse I cannot say) shall in stead of flowers bring forth weeds; in stead of corne, Cockle; in stead of Roses to refresh thee, thornes to pricke thee, to crowne thee with curses, (as thou crownest thy Saviour) and in stead of Manna to feed thee, it shal bring forth thistles to choke thee. If thou labourest not, thou canst not eat, sterue thou must of necessitie, and if thou labourest, death comes to thee that way also; yea oftentimes thou doest kill thy selfe with toying. And yet O happie punishment! O mercy in the midst of miserie! O blessed curse, that leades thee the right and only way to happinesse! for except thou labourest heere, thou canst not liue heere: and this doth teach thee, that except thou labourest spiritually and workest the workes of grace, thou shalt not liue eternally the life of glorie. In working thou maist obteyne, but thou doest not yet merit thy daily bread; thou beggest it, thou hast it by gift, by Gods blessing: And this will teach thee, that if all thy sweat be not able to purchase a crum of bread, all thy holinesse cannot merit Heauen; worke yet thou must, first to shew thy penitencie, and how well thou wouldest behaue thy selfe, if now thou wert in possession of Paradise, as thou hast beene: secondly, to shew thy obedience to that commandement of his which thou hast broken, when it was in thy power to keepe it: thirdly, to shew thy faith in the assurance of that

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promise, vvvhich hee that made, never failes to performe : fourthly, to shew thy thankfulnessse to that God, vvwho notwithstanding thy sinne, hath not done execution vpon thee, but left thee meanes to liue here, and to assure a better life hereafter, then that vvvhich thou hast lost. If thou diest not temporally, thou canst not liue eternally : O therefore happie transgression, which procurest this blessed curse ! O happie sinne, that art incountred with so much grace ! O joyfull and pleasant miserie, that hath met vvwith such abundant and overflowing mercie ! Consider Paradise was not thine by nature, but grace at the first ; God made thee vvwithout, he brought thee thither, hee put thee into possession, vpon condition of thy good behaviour ; thou didst forfeit thy right by ill desert, vvvhich at first was given thee freely vvwithout desert ; thou canst much lesse lay claime to it now by merit, or hope to get it againe that way, since grace brought thee in at the first, and the same grace onely can and will bring thee in againe, if thou wilt worke ; for *in the sweat of thy browes thou shalt eat both thy temporall and spirituall bread.* Now if thou hast forgotten how to worke, (O thou great governour of all creatures ; thou man, that wert made their schoole-master to teach them their lessons) doe not thinke ~~some~~ to refresh thy memorie by their examples, but now humble thy selfe to be taught of them : (as doating fathers of their obedient children) behold, the holy Ghost sends thee to learne of a most contemptible creature, a worme, a Pismire ; *Goe to the Pismire, O Sluggard, consider her wayes, and be wise : Goe,* for thou hast a bodie and legges : *Consider,* for thou hast a soule and reason : *Goe and consider ; vse both, joyne both in this businesse,*

ness, stirre vp the faculties of the soule and body, that thou mayest attaine by industrie, that which this silly worme retaines by nature, and learne to bee wise for thy self, seasonably wise; wise to sobriety, procuring thy selfe timely sufficiency, both for this life and a better.

The words are exhortatory; wherein we behold, 1. the *Admonitor*, 2. the *Admonished*, 3. the *Admonition*.

1. The *Admonitor* is Salomon: 1. a King, 2. a Preacher, 3. the Preacher.

1. A King, and therefore deserving reverence and attention, for the dignitie of his person: For counsell partakes authoritie with the person that giues it, and is respected or slighted accordingly: *When the rich man speakes* (saith *Siracides*) *every one holdeth his tongue, and looke what he saith, they praise it vnto the clouds: but if a poore man speake, they say, What fellow is this?* And Salomon saith: *The wisdom of the poore is despised, and his words are not heard.* *Regis ad exemplum totus componitur orbis*; whether he speake or no, they will doe as hee doth. And therefore it is enough for such persons, vvith *Gideon* to say, *Looke on me, and doe as you see me doe.* But besides the dignitie and authoritie annexed to his person, and the force and sway of his example, he hath likewise power to compell and command, and therefore speakes in the imparative moode, *Vade, Goe to the Pismire, O Sluggard;* who dares but goe, vvhen *Salomon* the King commands him? And yet if you had rather vnderstand this as an advise and counsell, then as a lawe or command, (because wisdom perswades, but layes not violent hands vpon man to compell him to benefite himselfe against his will) then heare the Preacher perswading, since you will not heare the King commanding, and goe to the

Eccl. 13. 14

Eccl. 9. 16

Iudg. 7. 17

Pismire, O Sluggard, consider her wayes, and be wise.

2. *A Preacher, & therefore deserving reverence & attention, that being a King he would descend to take paines to instruct his people, by way of exhortation as a Preacher, was admirable; they should doe ill not to hearken and obey such a Pastour. This is ποιμαίνει, to feede and rule indeed; not as the Pope doth, but as Christ did. Art thou not ashamed, O Antichrist, whilst Salomon painefully and carefully acts the Princes part, and the Pastors part, ruling and teaching his people aright: that thou whose profession it is to teach and to preach, doest scorne to be Christs Vicar as he vvvas a Prophet, and wilt vsurpe authoritie to be his Vicar as he was a king onely? Art thou not ashamed to say that Salomon is damned notwithstanding his diligent discharge of his duty, and thou art saued; nay, hast the power of Salvation in thine owne hand, vvhiilst thou neglectest thine? And are yee not ashamed, O all yee Wolues in sheepes cloathing, to neglect the flocke, ouer which the Holy Ghost hath made you overseers, to become Courtiers, and leaue the care of the Church to others? whilst you heare Salomon say,*

Ioan. 21. 19. *Be diligent to know the state of your flockes, and take heed to the herds: And whilst you see him leaue the Court, and apply him selfe like a Preacher, to instruct his people in all necessarie knowledge? The more vvise the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched forth and prepared many parables. The Preacher sought to finde out pleasant wordes, and an vpright wrising, euen the wordes of truth. But the lesse you teach the people, the more vvise you thinke your selues; and the more you know, the lesse yee labour to profit other men, especially the people. You study indeede to finde out*

Pro. 17. 23.

Eccl. 12. 9.

10.

out

out pleasant vvordes and parables, as Apothecaries, pickle sallads euery Spring; These you vent once euery yeere, out of the hearing of your owne Cures; the Court only must pertake your parables, which are farre more precious (if rare things be so) then euer was *Salomons*. But *Salomon* heere applyes his vvisedome to countrie capacities, he speakes and sings in their key; therefore he deserues serious attention, and he had it.

1. Reg. 4.
34.

3. The Preacher by vvay of excellencie; for so he be-
ginnes his booke called *Ecclesiastes*, or the Preacher. *The*
words of the Preacher the sonne of David the King: and af-
ter in the 12 verse, *I the Preacher haue beene King ouer Israel*
in Ierusalem, and I haue giuen my heart to find out wisedome, by
all things that are done vnder the Sunne. As if he should say,
I say by my Prerogatiue royall, my sceptor, my crowne,
my svvord: I betake mee to my booke, to my penne, to
my prayers, to fitte my selfe to teach you. I haue beene
king; that office and dignitie I lay off; I am the Prea-
cher; and that I may be a profitable one, I haue giuen
my heart to studie and contemplation, to finde out
vvisedome by all the creatures, to instruct man (the
chiefe commander and king of all creatures) to make
my subjects vvise, that euery man may be a king to him-
selfe. For as the vegetables are nourished by the Ele-
ments and by things inanimate, and the sensitiue, by
the things vegetatiue: so reasonable man doth not
only receiue corporall nourishment, but spirituall in-
struction, from the sensible creatures. And therefore
Salomon takes paines in these; so that he spake three thou-
sand Prouerbs: and his Songs were a thousand and finc: And he
spake of trees, from the Cedar tree that is in Libanon, euen to
the hyssope that springeth out of the wall: hee spake also of

Ecel. 1. 1.

1. King 4.
32. 33. 34.
Sapient. 7.
17. 18. 19.
20. 21. 22.

beastes, and of Fowles, and of creeping things, and of fishes :
 And there came of all people to heare Salomon from all
 kings of the earth, which had heard of his wisdom. So hee
 had a continuall auditorie, and he deserued it; hee tooke
 paines to speake pleasantly, but his principall ayme was

Ecd. 2. 10

to speake profitably: for he knew, that which pleaseth not
 somthing, profits nothing; & therefore he would not preach
 extempore, but he sought to find out pleasant words, and
 an upright writing, even the wordes of truth: and he found

Sapient. 7. 7.

Sapient. 8. 21

what he sought, whilst he sought it as he should, from
 a right person, and in a right manner; from the right
 person, he sought it of God: It is no shame for a King
 to seeke there. Wherefore I prayed, and understanding was
 given me; I called, and the spirit of Wisdom came vnto me:

Sap. 7. 7.

1. Reg. 8. 54

In a right manner, by prayer: by prayer on his knees, to
 honour God publicly. Kings cannot honour them-
 selves by any meanes more, then by honouring God
 after this manner, by an humble, holy, and reverend de-
 portment in publique worship.

Thus his example teacheth vs as well as his wordes :
 and he is a Preacher, and the Preacher, the most excellent
 Preacher, in thus seeking, in thus finding, and in thus
 teaching vs to seeke vvhhat we want, that wee may finde,
 whilst we seeke as we should, as he did.

The Preacher, and such an one as did not thinke him-
 selfe wise enough to governe the whole world, like a
 Catholike King, to rule the whole Church like an uni-
 versall Bishop, or to rule his owne Kingdome, for all
 his wisdom, without wise Counselors: but acknowled-
 ged himselfe too weake to governe a Kingdome lesse
 then Spaine, lesse then Italy; and therefore he saith hum-

1. Reg. 3. 9.

bly vnto God, Give vnto thy servant an understanding
 heart,

heart, to iudge this people, that I may discerne betweene good and badde; For who is able to iudge this mightie people? O ignorant Salomon, art not thou able? knowst not thou who is able? I can resolue thee; S^t. Peters Successor can not only rule that people, but all the people of the world. And yet he is no Preacher, and yet he sits still in one place, and yet he labours not to find out pleasant words, and an vpright writing, and the words of truth, as Salomon the Preacher did.

The Preacher, who speaking thus humbly to God, had the honour to heare God speaking to him, in this gracious manner: *Because thou hast asked this king, and* 1. Reg. 3.
11.12.13.
hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for they selfe vnderstanding to heare Iudgement: Behold, I haue done according to thy words; Lo, I haue giuen thee a wife and vnderstanding heart, so that there hath beene none like thee before thee, neither after thee shall arise the like vnto thee. I doubt not, had the Bishop of Rome beene licensed to aske, as Salomon was, he would haue desired long life, that his Cardinals might not poyson him in hope to succeed; or riches, that he need not begge Peter-pence through the world; or the life of his enemies, that he need not send Iesuits to murder them, or Iudasses to blow them vp. Therefore he misseth of what he would wish, and pretends to haue; whilst Salomon had what hee desired, and more too; for God saith, *I haue also giuen thee that which thou hast not asked, both riches and honour, so that among the kings there shalbe none like vnto thee in all thy daies: None like him for honour and wealth: heare therefore Salomon the king; none like him in wisdom; heare therefore Salomon the Preacher; for he is* 1. Reg. 13.
C best

best able to informe you, and comes neereſt vnto that perfection of wiſdome, wherein *Adam* was created; hee diſcernes the natures of plants, birds, beaſts, and fiſhes: he takes paines to extra& observations from them for thy inſtruction: wrong not thy ſelfe therfore ſo much, as to loſe this oportunitie of bettering thy knowledge: heare what he ſaith, obey what he bids, goe whither he commands thee: *Goe to the Piſmire, O Sluggard, conſider her wayes and be wiſe.*

2. The admoniſhed: that is, the *Sluggard*: hee is the perſon to whom *Salomon* ſayth, *Goe to the Piſmire*. The *Sluggard*, what's he? ſurely hee is a longer that is neuer ſatiſfied. *The Sluggard luſteth, but his ſoule hath nought:* Prov. 13.4.
He is a prater that never doth any thing. In all labour there is abundance, but the talke of the lips bringeth onely want: Prov. 14.23.
He is alieni avidus, ſui profuſus, The Sluggard coueteth evermore greedily, but the right conſuſ giveth and ſpareth not. Hee is Prov. 21.15.
 26. *a moover without proficiencie: As the doore turneth upon the hinges, ſo doth a ſlothfull man upon his bed.* Hee is Prov. 26.14.
a niggardly prodigall; niggardly of his paines, and prodigall of his time. He that is ſlothfull at his worke, is even the brother of him that is a great waſter. Hee is a couragi- Prov. 18.9.
 ous coward; a coward, for hee dares not goe out, but ſaith, *a Lyon is in the way, I ſhall be ſlaine in the ſtreets:* and yet Prov. 22. 13.
 courageous; for whilt hee will not goe out for feare the Lyon ſhould eate him, hee remains within, foldes up his Eccl. 4.5.
armes, keepes his knife in the ſheath, and eates up his owne fleſh: Hee is a wiſe foole; wiſe in his owne conceipt, a foole in *Salomons*. *The Sluggard is wiſer in his owne conceipt, then ſeven men that can render a reaſon.* And therefore there is more hope of a Foole then of him. Hee is a reſolute Prov. 26.16.
 waverer, a conſtant changeling: *vult & non vult*, (ſaith the
 119 the

the vulgar.) By this description of *Salomon* we see, hee is a longing, prating, prodigall, cowardly, slow, selfe-conceipted, certaine vncertaine foole, who sleepest away his time, and thinkes all men are borne to vvorke, that he might play; conceipt hath dam'd vp his eares; for he thinkes himselfe wiser then *seuen men that can render a reason*: and therefore will not heare, or will not beleeue, or will not obey the doctrine that is taught; his owne opinion is still wisest and truest, his owne way is still best and rightest, hee hateth to be reformed, and doth sooth vp himselfe in folly, opposing all that can besayd, with a silent and selfe-wil'd obstinacie and contempt, sleeping out his life in solitarie retirement, and brutish sensuality, as if a Lethargie had seized vpon him, and bound vp his cold braine in forgetfulnesse both of himselfe and of God also. Hee is *foors*, that is, *sine corde*; for he hath a head and wit enough, but hee wants a heart, affection, courage, constancie to doe what hee knowes. He is *piger*, that is, *pede ager*: he lackes a foote to convey him to any honest and honourable vndertaking. The Ambassage of *Sparta* vvas vvithout head or foote; this man (if he bee worthe to bee called a man) hath neither heart nor foote: but rockt asleepe in desperate securitie, with a lullabie of peace and safetie, he derides all happy admonition, and shutting his eyes against the knowledge of danger, he cares not who kills him, so hee sees not his death.

O Incredulitie, the wit of fooles:

The Cowards castle, and the Sluggards cradle!

How easie 'tis to be an Infidell?

To this man it is that *Salomon* the Preacher listis vp his voyce like a trumpet, and rowseth him vp from that

sleeping-stoole of his, with this acclamation, *O Sluggard! Goe to the Pismire, consider her wayes, and be wise.*

2. *The Admonition: Goe to the Pismire, consider her wayes and be wise:* Here wee finde three things advised: 1. *An action, Goe to the Pismire.* 2. *A Consultation; Consider her wayes.* 3. *A Conclusion or profitable extraction from the consultation; and be wise.*

1. In the action, there is *terminus à quo* implied, and *terminus ad quem* expressed: first, goe from thy bedde, where thou sleepest in securitie, goe from thy selfe-conceited opinion and imagination; goe from thy sensuall pleasures, thy bewitching pastimes, thy brutish passions, thy beastly companions; goe from thy customarie coldnesse and stupiditie; go from thy fearefull cowardise and infidelitie; goe from thy blinde and superstitious folly, wherein thou art misled, brought vp, and rockt a sleepe, as in a cradle, supposing there is nothing good, but that vvvhich thou knowest, no house commodious but thine owne, no ayre to liue in, but vvwhere thou breathest, no life like that vvvhich thou leadeest in darknesse and ignorance. *O Sluggard, goe from all those thoughts, and goe to the Pismire; goe in thy body, exercise that, for surfets are bred for lacke of exercise, and thy body so weakned and made vnfit for any imployment; Nay, that wherein thou placest thy chiefe felicitie (which is sleepe) would bee sweeter to thee, if thou wouldest take paines to exercise thy selfe vvith labour; For the sleepe of him that trauelleth is sweete whether he eate litle or much; but the satiety of the rich will not suffer him to sleepe. Exercitium dicitur sanum, eo quod conseruat sanitatem; It is compounded of ex and arceo, because it driues out all diseales; and an army is termed Exercitus, quod exersitando fit melior, because it is much*

Eccl. 5. 12.

much bettered by exercise; This the *Romans* knew well, and therefore were not only carefull to exercise their owne persons and the people at home, but their armies abroad; and to that end, in the time of truce or cessation of Armes, did euer imploy them in making of cawleys, or walles, or draines, or fortifications, or such like profitable workes; knowing well, that as water corrupts and stinks by standing still, but is preserved by agitation, so the bodies and mindes of men are corrupted by sloth, and inabled and preserved by action: *Go therefore, O Sluggard, goe to the Pismire*, if it were for nothing else, but to exercise thy body and preserve it from diseases.

Dost thou not see, (if thou hast so much heart to looke vp, or so much wit as to consider) dost thou not see (I say) what we were in *England* when wee used exercises, especially shooting, running, vvrastling, and the like strennuous and manly sportes? how able, how strong, how actiue, how healthfull, how honorably esteemed of our friends, how terrible to our enemies? And seest thou not since wee left those, (I know not vpon what peaceable and politique pretences) how our bodies are generally weakned; our manners corrupted, our healths impayred, and our estates waited in drunkenesse, gluttonie, lecherie and pride; yea, how wee are contemned, and sleighted, and counted the off-scouring of all Nations? *O Sluggard, goe therefore to the Pismire, consider her waies, and be wise.*

But if thou thinkest it too much toyle to go personally to the place to behold and see the manner of the *Pismires* working, and the course she takes in ordering of her affaires (though this would helpe and aduance the busines in hand very much, and make things clea-

Iudg. 19. 30

ret to thy conception) yet goe in thy concept, goe in thy imagination, goe in thy minde; that is, call to remembrance what thou hast seene, and read, and heard of that little creature, compare thy selfe and her together, thy wit and hers, thy strength and hers, thy nature and hers, thy vvayes and hers; then *consider of it advisedly, and after give sentence, and speake what thou thinkest.*

2. *The consultation: Consider her wayes.* Consideration is a serious examination of any businessse, with the causes, effects, beginning, continuance, and issue thereof. It is a reflection of the minde vpon it selfe, from some worthy object; a rumination of the judgement, pondering, and revolving some matter in hand, vntill the same be perfectly digested, settled, and disposed by reason: The lacke of this, is that vvhich vvholly keeps men in slouth, and so in all sinne and ignorance, whilst they doe not consider either the reward of glorie, vvhich they lose by omission of good and verzuous actions, or the punishment of shame, and eternal paine, vvhich they procure to themselves by sinne and slouthfulnessse. And this is that vvhich the Prophet alledgeth, as a cause of all miserie happening to the Iewes: *All the Land is fallen into vrrer desolation; because no man setteth his heart to consider it: now the Sluggard cannot doe this; for he is socors, sine corde; that is, as wee may interpret it, vvithout consideration, or defectiue in that facultie.*

Ier. 12. 17.
Desolatio-
ne desolata
est omnis
terra, quia
nullus est
qui recogno-
ret corde:
so reades
the vulgar.

Although euery man therefore, at the first sight, thinkes consideration to be no great worke, but that the weakest may wel effect it, yet the wise (vvho better consider the matter, and who truly can onely consider vvell) know, that it is a difficult vvorke, to contract

the whole power of the soule to one narrow point, and to hold it there firme, stable, and vnmooued: vntill from thence a resolution or certaine conclusion be vvrought out and effected. This cannot be done vvithout labour and practise, euen when the mind is most able, and the faculties at best command: But vvhere the mind is vnsteddy, and the imagination too stirring, or the memorie too slacke, the iudgement cannot certainly, and to good purpose consider, as it should or vvould, if these vvere obedient. As vve see a burning-glasse held firme, contracts and gathers the vnited beames of the Sunne, and so leis the object on fire: but if either the glasse moue, or the object moue, it loseth the force, at least fayles in the effect. This likewise wee may see most cleerely in persons, vvwhose braines (as they say) are crackt and distracted, how they flicker and flit in their discourse, as the phantasie shifts and vvanders to and fro: so that they can hardly bring either their vvords to a perfect period, or driue their purposes to any determination, because of this defect. They may be witty, cannot be wise: and neuer did Age so abound with such brittle spirits as this of ours.

And to this end, I remember a vvitty mad-woman (who found her owne disease, and by long experience tooke notice of her owne imbecility) tolde a friend of hers, vvwho demanded, in what part shee found the interruptions of her discourse, since for the present shee seemed very sober and composed, as shee had wont to be: O my good friend (quoth shee) I am for flashes, but I cannot *Thinke*: that is, shee could not ponder, and deliberately consider of this or that thing, as shee had formerly done. We see therefore, the lacke of con-

sideration; I meane, of the power to consider, is an inclination to madnesse; and the lacke of indeuor, where the power is present, is an inclination to folly; and the lacke of execution and action, where invention and deliberation haue gone before, is not onely an inclination, but an absolute consummation of sloth and cowardise. In which sense *Salomon* saith, O mad-man, or O foole, or O Sluggard, or O coward, (chuse you which) *Goe to the Pismire, consider her wayes, and be wise:* that is, Cease to be mad, and become sober; cease to be foolish, and become wise; cease to be a Sluggard, and become diligent; cease to be fearefull, and become courageous and active: which cannot be, except you consider; that is, invent, consult, execute, accomplish the vvorkes which are proper to your vocation, wisely and courageously.

Consider her wayes: 1. First, consider her in nature, Physically: 2. Secondly, consider her in moralitie, or the Ethickes: 3. Thirdly, consider her as a Statist, in the Politickes: Shee will affoord you lessons euery way; and you will thinke her the more vvorthy of your paines, the more paines you take in considering of her woorth.

1. Consider her in the *Physicks*: Her structure is admirable, who can anatomize her? who can distinctly judge of her parts, and describe her members? vvho can sufficiently admire the Wisedome of her Maker, vvhilst he loseth himselfe, and all the vvit he hath, in contemplation of so small a creature? As a face, or other piece drawne in the smallest forme, oftentimes commendeth the Painter better, then in a faire and large Table: euen so in this little creature, the admirable

table skill of the Creator is discerned, as well as in *Leviathan* or *Behemoth*, the Whale or Elephant: *O how delectable are the Workes of God*, (saith *Siracides*) and to be considered euen to the sparkes of fire! Ecccl. 41. 22

The wisest amongst the *Grecians* or *Romans* haue not thought their time mis-spent in the consideration of this little creature; whom they haue honoured in their Histories with the title of *Ciuility*; an attribute which those two imperious Nations would vouchsafe to none but their owne people. *Salomon* seemes to ioyne with these, or rather they with him, vvhhen hee cals them a *Weake, but a Wise people*. No creature subjected to man did euer obtaine this title, which is proper to man, but onely the *Pismire*, and the *Bee*; but these haue wonne it by ther vertues, and man is constrained to acknowledge how much they resemble him, nay, how farre they exceed him in these particulars: Arist. lib. 9
Hist. Animal.
Plin. lib. 11.
cap. 30.

Pro. 30. 25.

1. First, they are ciuill and sociable, they cohabite and converse, as the most ciuill Nations vse. They haue a kinde of Faire, Market, or meeting-place, where they trade and traffique neighbour vvith neighbour: so that you may obserue the pathes and high-wayes betwixt one nest and another, is track't and beaten plaine with their little feet: yea, treading vpon rockes, they haue left the visible prints of their diligent and common commerce behinde them, to the amazement of sluggish beholders.

2. Secondly, their proportionable strength, bettered by industrie and exercise, is scene in the great burthens which they carry; great, if we compare them with the porters themselves.

3. Thirdly, their prouidence and wisdom is ap-
D parant,

parant, in laying in Summer store against winter; in losing no time, but taking opportunity of seasonable vweather, and for feare of the vvoorst, vworking in Haruest by Moone-light: In diuiding their meare at the mouth of their Cane, if it be too great to carry in whole: in conditing and preserving their food from growing in the earth, which mans wisdom cannot doe: and to this end bringing it forth to dry in the Sunne or winde, if it hath by chance taken wet.

4. Fourthly and lastly, in the solemne and louing buriall of their dead; which no creature but Man and these doe carefully and decently performe.

These are the observations of *Aristotle and Pliny*, neither need any man bee ashamed of such Tutors, such schoole-fellowes.

Either a
foole or a
Physitian.

Dost thou therefore desire health, and to shunne sicknes? Goe then to the *Pismire*, consider her wayes and be vvise; If thou beest not a foole, shee vvill teach thee to be a Physitian to thy selfe. Shee will learne thee both to be stirring betimes, and to be neuer idle, but euer exercised: *Diluculo surgere saluberimum est.* The desire of the slothfull (saith Salomon) slayeth him, for his hands refuse to worke, and, The foole foldeth vp his hands, and eateth vp his owne flesh; that is, he kils himselfe with slothfulnesse, whilst he prouides not against it, and breeds the scurvie, gowt, stone, and other diseases, for lacke of exercise, as rust eates vp the steele which is not vsed: Therefore follow the counsel of *Siracides*; My sonne heare mee, and despise mee not, and at the last thou shall finde as I haue told thee: in all thy workes bee quicke, so shall there no sicknesse come vnto thee. But if thou wilt not be ruled, then there is a curse that followes thee; He that

smeth

smeth before his Maker, let him fall into the hands of the Physician.

Or dost thou desire learning and knowledge? Goe then also to the Pismire, consider her wayes, and be wise. Aurora Musis amica; whosoever doth great things beginnes betimes. The first part of the day, the morning is best for studie; and so is the first part of thy life, thy youth: the impression is then easily made, and what is then gotten, may easily be retained if good; can hardly be lost, if euill. Either thou must rise early, or run apace being late vp, if thou intendest to make any proficiencie in the Arts. Beleeue not me, who bewaile mine owne losses in this kinde too late, and am driuen therefore to many hard shifts to hide my ignorance from the derision of boyes; who am often forced to trauell for that which children know: (and who is hee that can goe step by step all day with a childe and not be wearie?) but beleeue them which rooke time at the best aduantage, and therefore obaiyned the excellencie of knowledge: Heare Salomon therefore and his second Siracides; *Wherefore is there a price in the hands of the* Pro. 17. 16. *foole to get wisdom, and he hath no heart? Get Learning With a great summe of money, for by her ye possesse much gold.* But Eccl. 5. 18. *how can shee be compassed? very easily in youth, very hardly in age. Wisdom (saith Salomon) shineth and neuer fadeth away, and is easily seene of them that loue her, and found of* Sap. 6. 12. *such as seeke her. She preventeth them that desire her, that shee may shew herselfe vnto them: who so awaketh to her betimes, shall haue no great trauell; for he shall finde her sitting at her doores; To thinke vpon her then is perfect vnderstanding, and who so watcheth for her, shalbe soone without care.* But perhaps thou art foolish, and therefore art afraid to

seeke, because thou fearest thou shalt not finde: yet be not discouraged, but therefore seeke, because thou art foolish, thou hast the more need of her instruction. And seeke diligently, for if thou seekest her, shee vvill seeke and finde thee; let that incourage thy diligence, thy studie; Shee knowes thy wayes, and vvhere thou goest alone, sadly thinking of her, and seeking to finde her with the expence of much Oyle; shee would finde thee sooner, but then thou wouldst judge her scarce worth finding. Heare Salomon what he saith to this;

Sap. 6. 16. *She goeth about seeking such as are meet for her, and sheweth herselfe cheerfully vnto them in the wayes, and meeteth them in euery thought: for the most true desire of discipline is the beginning; and the care of discipline, is loue; and loue is the keeping of her lawes; and the keeping of her lawes, is the assurance of immortalitie; and immortalitie, maketh vs neere vnto God.* Heare likewise what Siracides saith to this

Eccl. 4. 11. *point: Wisdome exalteth her children, and receiveth them that seeke, and will goe before them in the way of righteousness: he that loveth her, loveth life; and they that seeke life in the morning, shall haue ioy. First, shee will walke with him by crooked wayes, and bring him vnto feare, and dread, and torment him with her discipline, untill shee haue tried his soule, and haue prooued his iudgement. Then will shee returne the straight way vnto him, and comfort him, and shew him her secrets, and heape vpon him the treasures of knowledge, and understanding, and righteousness. But if he goe wrong, shee will forsake him, and giue him ouer into the hands of his destruction.* Thus wee see, as the idle youth wandering

Sap. 1. 14.

Pro. 7. 6.

vp and downe the street, seeking satisfaction for his lust, meetes the Harlot seeking him as busily; who imbraceh and kisseh him, and inviteh him vvith flattering

tering blandishments, till shee draw him to her Lure; (as an oxe that goeth to the slaughter, and as a foole to the stocks for correction, till a dart strike thorow his Liver: as a bird hasteth to the snare, not knowing that he is in danger, but thinking stolne Waters to bee sweet, and bread eaten in corners to be pleasant, because both are easily gotten without ordinarie labour, whilst the diuell is the broker and the bawd:) So on the contrarie part, wisdom and knowledge goeth vp and downe the street, seeking to meete vvith all that seeke after her; yea, shee cries and proclaimes aloude, that shee is ready to instruct all that will attend and heare her. Nor need wee bee discouraged because wee are simple, for she is wise; and if wee know not where to finde her, yet wee are assured shee knoweth where to finde vs. And obserue, that Salomon saith, *Shee seekes vs* Pro. 6. 17. *in the streets, and in every place: that is, A man that will diligently give himselfe to observations, and to lay vp lessons for his owne instruction and information, may finde some remarkable poynt of wisdom in every thing hee sees: in every act he doth, or sees done; whilst the foolish and idle-brain'd ideots, who give themselves over to the vaine fashions, and childish or womanish curiosities of the time, doe passe by the most serious passages, with a sleight neglect or contempt of their worthinesse.* Therefore it is that Salomon sayth to such, *Goe to the Pismire, O Sluggard, consider her wayes, and be wise.* Consider how much wit is contained in that little bodie, vvwhose members cannot be distinguished by the most curious, sharpe, and inquisitiue eye. And let this teach thee, that thy reasonable Part is spirituall, and vvould bee as vvise as now it is, though it had as little a bodie to inhabit as the Pismires, nay, though it had no body at all. It is not the strength, the beautie, greatnesse, or gracefullnesse

of the body, that addes to the minde. The excellencie of the soule is seene in high and vertuous actions; which oftener proceed from itigmatike, weake, and dry bodies, (who follow their aymes vvith diligence, and industry) then from the excellent formes, vvho relying and presuming too much on their naturall abilities, neglect the meanes to better themselves by artificiall exercise. *Goe therefore, O Sluggard, goe to the Pismire, consider her wayes, and be wise.*

2. Secondly, consider her vvaies *morally*, (for *sloth* is a vice, *diligence* a vertue) and see what thou canst learne from her in these respects, for the enriching of thy minde, the bettering of thy manners, the honouring of thy profession. Sloth is a sinne; nay, it is the roote of all sinne, the mother-sinne. For sinne hath no existence in nature, but is a privation of grace, a depravation of action; so that in the alteration and change from right to vvrong, there must needes be a residence in sloth. Surely had *Adam* beene diligently employed in his vocation, the entrance and acquaintance of Sathan had not beene so easie, and open, as idlenesse and security made it.

Gen. 1. 26. The contrary to this then, is, *That diligence is a vertue*, and the very roote of all vertue. Wee see man vvvas first created to action, and enjoyned it; wee see, he had his very being from action; vvhere vve finde consultation about the creation of his bodie, and the infusion of a spirit, and this afterward performed by God accordingly. And then presently after follows his employment, as soone as hee had life; yea, before life, God provideth a vvorld of creatures for him to take charge of, and a Garden to dresse and keepe, that hee might

might want no worke, but as soone as hee vvas made fall to action, to which hee vvas made, that therein he might resemble his Maker, and bee a liuing image of his, and no dead Idoll: for though it be true in some sense that *Lucan* saith:

— *Quid querimus ultra?*

Iupiter est quodcunque vides, quocunque moveris, &c. yet man is more expressly the image of God, then any other humane creature, in respect that he is not onely active, but hath reason to guide, order, and marshall his actions aright. Now yet amongst men, the diligent man seemes onely to bee the image of God, the Sluggard seemes in comparison to bee but his idoll. *An idoll* (saith the Apostle) *is nothing in the World*, that is, a *1. Cor. 4. 8.* thing either to no purpose, or to evill. So a Sluggard doth *nothing in the World*, or if hee busie himselfe in any thing, it is in some idle or superfluous employment, or vvorse, in doing some mischief. *An idoll* *Psal. 151. 4,* *hath eyes and sees not, eares and heares not; a mouth, and speaks* *5.* *not; feete, and he doth not trauell:* and such a golden *Sap. 13. 15.* Calfe or silver idoll, is a mighty Sluggard, vvhose vseth *16.* not those partes of bodie, minde, and authoritie that God hath giuen him to the right end vvhareunto they were giuen him, that is, to Gods glory, his owne information, and the good of humane societie, and communitie. Thus if we looke into mans first becing and creation, or to his progresse and course afterward, we shall see, vvhilst he vvilled freely nothing but what vvas good, hee did diligently vvhatsoeuer vvas good: but so soone as he declined from action to ease, and begun to giue way to a contrarie suggestion, he fell first from diligence into sloth, and from sloth into other

actuell finnes; and from sinne, into death and destruction, the conclusion of all.

Eccl. 42. 22. We see all the creatures of God how diligently they
23. and 43. discharge those duties, whereunto they were created:
10. among others, the glorious Sunne (who is diligent in
Psal. 19. 1, 2, his constant and annuall course) will not onely teach
3, 4, 5, 6. vs by example, to be like glorious in diligence, but also
lend vs light, to see the like diligence in all the creatures
of God, euen in this little *Pismire*, vvhich creeping vp-
on the ground, can hardly bee discerned through her
smalnesse; without good heed taken, and great dili-
gence vsed. Yet since to her *Salomon* directeth vs for an
example of diligence, let vs learne of her to know, that
the Church hath a Summer, when wise men gather in-
struction, to arme them against persecution, the Win-
ter of the Church: That likewise every man hath his
Summer, that is, the day of peace and prosperitie, when
it is fit he gather provision for the Winter of aduersitie,
affliction, temptation, tryall: To this end beginne to
store thy selfe betimes; for man can hardly conquer
and subdue his passions and affections, and the filthy in-
clination of his nature to sinne, when custome hath
taught them to get head and waxe wilde: But in youth
they are easily broken, and made tame, otherwise the
weaker and older we grow, the stronger they grow:
and great reason for this, because they spring first from
weaknesse, they increase afterwards by reason of our
weaknesse, and they continue and feed vpon our weak-
nesse. Needes therefore must we waxe weaker and wea-
ker, whilst they waxe stronger and stronger, as the
worme in wood, or the Moth in wooll, till they have vt-
terly wasted the thing that bred and nourished them.

Thirdly,

Thirdly, consider her waies in the *Politiques*. that is, as a good Common-wealths-man; for it seemes this is the naturall and proper drift of the place, as the two next verses immediatly following doe manifestly declare; wherein the providence of the *Pismire* is illustrated by foure notes of observation:

Eccel. 42. 24.
Contraria
Contrariis
magis elu-
cescunt.
Arist. de
Cel. &
Mund.

1. First, what *shee* doth, is freely of herselfe without coaction, or instruction, having no guide, governour, nor ruler: how much more then ought man to do the like, having a Preacher to instruct him, a King so governe him, and all the creatures to admonish him of his dutie?

2. Secondly, knowing the ordinary meanes to preserve life is food, and that the ordinarie season to lay in this provision, is the time of Summer: *Shee* both fore-casts where best to provide herselfe, and then diligently takes the oportunitie of the time for her best advantage. For *shee* knowes, Winter may bee long, hard, sharpe, and tedious, and therefore *shee* layes in good store aforehand, that if *shee* should be besieged by frost and snow, yet *shee* might feelee no scarcitie.

3. Thirdly, from hence and other places may bee collected this point of vvisedome besides in her, that *shee* doth not onely and barely know this by a naked speculation; but considering it aright, *shee* puts it in practise, and makes vse of euery occasion, for the full and finall accomplishment of her purposes.

4. Fourthly and lastly, because *shee* is but weake of herselfe, *shee* vnites herselfe vvith others, making her Nest a perfect plat-forme of a Commonwealth, as knowing herselfe by this confederacie, to be safer from forraine invasion, and that to dwell together in com-

E

munity,

Pro. 30. 25.
Qui admira-
tur, igno-
rare vide-
tur, Arist.
Metaphys.
lib. 1.

munity, as it were in a citie, is farre more commodious, then to inhabite a solitarie mansion, where there is neither helpe in time of necessitie, nor comfort in time of doubt, nor societie in time of pleasure. These things she doth, I say, of her selfe, without a Tutor, or a head and governour, to binde her vvith others in a strict league of amitie; and herein shee becomes a Tutor to man, and makes Reason a Scholer to Sense; laying the perfect plat-forme of a Common-wealth, which fooles admire, cowards and sluggards maligne, wise men imitate, no man exceeds.

And if vvee looke into the societie of man, vvee shall finde, the greatest felicitie to be in such places, and among such people, as are ordered according to this president: that is, Where there is most diligence vsed, and vvhere sloth is most carefully avoyded: for it stands vvith reason, that vvhere many joyne in an orderly and vnanimous consent and combination, the successe must needes be there prosperous and happie: But vvhere as some draw backe and stand still, vvhist others draw forward and proceede, they doe not onely disorder and distract the diligent, but increase their burden, and make the draught heavier to such as labour. Thus in Armies, a few Cowards may occasion the losse of all, and a few valiant persons resolutely knit in one fortune and ingagement, may discomfite a multitude of negligent persons. Sloth is the Nurserie of eueryevill in a Common-wealth, scarcitie, famine, beggery, theevery, sedition, disobedience, and finally, the ruine and dissolution of the whole bodie and frame of the State ariseth from thence.

It is written of the *Malabars* in the East *Indies*, that their

their Noble-men called *Nagros*, weare long nailes on their handes; to shew, that they are Gentlemen, and no workers; for to worke they are ashamed; others must worke for them, and they were borne to no end in the world, but to liue and eate, and drinke, and waste the good creatures of God, and so to doe mischief till they die; wherein they seeme to resemble Swine, who are neuer either pleasant or profitable, till they be seene in a dish. Wee see all the beasts and birdes of prey, are not so sociable or vsfull to man, as those that labour diligently for their linings with man. There is more vse of the Horse, then of the Lyon; of the Oxe, then of the Beare; of the sheepe, then of the Wolfe; of the innocent Dove, then of the rauinous Kyte, Buzzard, or Hawke; though many men rather delight to associate themselves with these then with those, to shew the lazie disposition of their base, barbarous, and tyrannous natures; and how much they incline to the execrable example of *Cain*, or the new-found Canibals, the sonnes of cursed *Cham*.

I need not trauell farre for examples in this kinde; the Monopolists and Improuers of our Land, and the irreligious Impropiators, who prey vpon Church and State, are of this Order; yea all our private Wealth swarmes vvith these Monsters, and their breede is from the lazie scumme of counterfeyt Gentilitie, who bearing those Armes idely, which their diligent Predecessours haue purchased as badges of some honorable atchieuement, doe thereby disgrace their Originals, as if they were priuiledged to be vicious by the redundancy of their predecessors vertues. But as it is true that the Philosopher saith, *Nobile est quod ex bono*

Arist. de
Anim. li. 1.

procedit genere: so it is as true which he likewise saith, *Generosum est, quod non à natura sua non degenerauit*: these therefore either being base in their Originals, or degenerating from the nobilitie and vertue of their Ancestors, become of *Common-wealths-men, common-woes-men*, and study to doe such acts, and invent such projects, as may vndo the publique for their priuate and inordinate desires. Yea, the example of these so corrupts the State, and so ouerspreades the face and body thereof, like a Canker or Tetter-worme, as it hath wel-nigh eaten out the valiant race of the ancient *English yeomandrie*, which was one of the chiefe glories of our Nation, and the principal base and foundation of the Common-wealth, at least of the strength and libertie thereof. Not that heereby I intend to disparage the *Nobilitie*, (which is *supplementum, or complementum*, as the other is *firmamentum Reipublice*) but rather to preferue it intire from mixture and coagulation, and to let all men see that the roote of euery commendable vocation is diligence; and to be without a vocation cannot subsist with true Nobility. For all the honors & priuiledges of the ancient Nobilitie, were granted vpon this ground, that they had worthily acted something for the generall benefit of many: yea Principalitie it selfe springs from this low, but fruitfull root. So that as *Primum ens consideratum in Metaphysica, est illud quod prius est nobilitate & caritate*: Sic in *Physica, sic in Politica, &c.* And therefore *virtus & malitia determinant nobiles & ignobiles, seruos & liberos*: according to that which *Siracides* saith: *Blessed is the rich that is sound without blemish, and hath not gone after gold, nor hoped in mony and treasures. Who is he? and wee will commend him: for wonderfull things hath he done amongst his people;*

Arist. Pol.
lib. 1.
Eccl. 31. 9.

ple; Who hath beene tried hereby and found perfit? Let him be an example of glorie. Who might offend, and hath not offended, or might doe euill and hath not done it? Therefore shall his goodnesse be established, and the Congregation shall proclaime his loue and charitie. And after, speaking of Enoch, Noe, Abraham, Isaak, and Iacob, the ancient Worthies, and of their workes of wisdome, he saith, *All these were honorable men in their generations, and were well reported of in their times. There are of them that haue left a name behinde them, so that their praise shalbe spoken of. There are some also which haue no memorie; and are perished, as though they had neuer beene, and are become as though they had neuer beene borne, and their children after them.*

Thus if we looke into Antiquitie amongst the Ethnickes, euen vnto those that canonized, or rather deified their Princes, we shall finde, that when the desire of dominion began to disturbe the whole World, and brake out into open hostility and invasion, the diligent and industrious persons were forced, for their owne safety, to elect out some of the strongest from the rest, to be their guard from forraine assaults: And to these they gaue both titles and priuiledges, to incourage their diligent attention on their offices; yea and after death did so farre celebrate their happy memories, as the Ages following (ignorant of the true cause) made them gods, and gaue them diuine honour; especially the Poets, which were the Chroniclers of those times. Thus it appeares, that Nobility was first from Office, not from nature, among the Heathen: and for the Iewes, *Siracides* speakes of the Iudges who governed the State, and defended them from forraine tyranny. *Let (saith he) their bones flourish out of their place, and*

their names by succession, remaine to them that are most famous of their children. So not the eldest sonne, but the most vertuous and active, is the heyre of his fathers honors, though the other be of his fathers titles and lands.

Thus whether we looke on the roote or branches, wee shall finde Nobilitie to spring from action, and to die by idlenesse: so that it is true which the Philosopher saith; *Honor est benefacti & operationis signum*. Now for any man therefore to purchase honour without some worthy action fore-going, or for any man to conferre this without merit concurring, is not truly to be Noble, but the idole of Nobility: and such *Parchement honour*, (as One well calls it) is nothing but as a licence to be idle, or to begge withall, because they put it to no better vse. *Great and worthy actions* (as the same Author saith) *are the right children of honourable persons, who live not so much in the yssue of their bodies, or in the name and title of their fore fathers Nobilitie, as in the yssue of their mindes, their good deeds, and the good name those good deedes haue gotten them.* Therefore saith *Siracides*, *Let all thy workes be excellent, that thine honour be neuer stayned.* The workes that Nobility is originally tyed vnto, are actes of bountie, justice, charity, piety, loyalty, and prudence; to watch and warde, and study, and counsell, for the Common-wealth; foreseeing that they doe no injury to it themselues, nor suffer it, through their slouth and negligence, and cowardise, to receiue prejudice from others. For a Noble man therefore to be a Monopolist, or a racker of Rents, or a corrupt taker of bribes, or a protector of wicked persons, or to busie or employ himselfe in priuate workes, as common persons doe, is to deny his owne-office and calling, honour and being.

Arist. Rhet
lib. 1.

Hist. of the
world lib. 3.
fol. 15. 3.

Eccl. 33. 21.

ing. For such are the Guard, the Sentinell, the Watch, the Perdu for the Common-wealth; great reason they should therefore stand together, and defend the State vvith their goods and bodies, from an invasiue warre, and not invade it themselves by force or fraude, as if they vvere open enemies. It is therefore farre vnfit for true Nobilitie to be educated in an idle course of life, and trayned vp onely to hunt, to hawke, or daunce, or drinke, or court, or play, (the ordinarie exercises of these degenerate times) when the contrary is injoynded them; as if it were expressed in their Patents, vnder the forfeiture of their honours. So that they ought to study, and take care by all meanes, to inable themselves for the generall service of the State in publique employments, to vvich end they vvere first created men, and after by men like themselves, adorned vvith honorable attributes, vvich are the badges and attendants of honorable actions.

It is vvell therefore, vvhere the children of the Nobility are trayned vp in counsell and militarie affaires: vvhere they seeke the warres, and places of action as their proper Academies; and doe not thinke themselves accomplished, till they are able both to advise, and execute in matters of State. But on the contrarie side, where the Nobilitie liue idley, acquainting themselves with all effeminate fashions, and mollifying pleasures; vvhere in stead of good bookes and examples, (the true mirrors of the mind) they dresse themselves in no other inward habite of vertue, then such as the eye of their Mistresses judgeth fit: vvhere no other counsell is called for, but the Page, the Foot-boy, and the Coach-man: no other action exercised, but

Court warres; no other armour vsed, but vvhat the Taylor and Sempster put on; no other enemy seene, but vvhat the Stage presents, and no other end propounded to honour, then the pursuit of ease and pleasure: Where the Yeomandrie (to bee lightened of the heauie burthen that presseth them, by exactions and projects) are content to passe vvith their estates, to purchase themselues those lazie and idle attributes of honour: And the Merchant, Mechanicke, and Husbandman, coulsen each other interchangeably; and all for their private gaine, prey vpon the Common-wealth; there must needs desolation and dissolution follow.

I haue seene in *Scotland* the miserable Cottages of the poore Hindes; and I wondered awhile at the cause, imputing it either to the barrennesse of the soyle, or the lazie disposition of the Commons: But vvhen I looked vp higher, and inquired diligently into the true cause, I found the Land fertile, the poore men painfull, but the lordly Owner is in all the fault; who desirous to liue at Court (not for action, but idleness) must raise his Rents to the extreamest racke; yea pull one piece from another vvith violent torture to this end. And that he may doe this the better, hee neuer lets out Lease but from yeere to yeere; and he that giues most is the next new Farmer for my next new master: I say for my next new master, because of late the auncient Owner, by this idle course hath learned to out-law himselfe of all; so that the diligent tradesman eares out the lazie Lord: and as the Poet sings of *Troy*, *iam seges vbi Troja fuit*, so may I say of these, the Taylor hath taken measure of many faire Mannors, and surveyed them by the Yard-wand; making that the

Jacobs-

Jacobs-staffe to leuell the Nobilitie : who being carefull to dresse, themselues superfluously braue, care not for their cuntry, but make that naked and ragged; and the poore Tenant vncertaine to stay longer then his yeare, is loth to build a nest for another bird: and so the Land is impouerished, and polled, and every thing exposed to waste. But this is not all the mischief, for the poore Tenant vndone also by this hard Farme, and oured of all, (hauing notwithstanding his paines and providence, eaten vp his horse and cowes, and whole estate) now falls either to theft or beggerie; in vvhich lazie kinde of life, hee soone findes such sweetnesse, as hee wonders not now, that his Land-lord loued his ease so well, since he sees by experience, that proverbe to bee true which saith; *Well fare nothing once in the yeare*; for such as haue nothing are vvithout care or feare, and may sit still when others must looke out. You may as well reclaime him from this course, as you could before his Land-lord from that cursed crueltie and exacti-on, whereby he first sleade his Tenant, and after stript himselfe, and puld his owne estate (in the just judgement of God) ouer his owne eares. Now he fills the Common-wealth with beggers of his owne breed (as lowly persons their next neighbors with vermine) and meeting with many like himselfe, bound vp together in one fortune and condition, hee becomes vvith them a dangerous body, fit for any desperate attempt, either of theft, ryot, or rebellion; as waters falling from a steepe hill raise a floud in the next valley. And thus vvhereas they vv ere profitable and diligent members, the idleness and sloth of other men hath made them superfluous excrements to be cut off or purged out; for feare of

farther infection. And whilst I speake of *Scotland*, because it is there a generall practise, I except not *England*, as if this sinne were a stranger in any part of *Brittaine*: For though I must confesse it is not so vniversall a custome with vs, both in regard of some long Leases yet vnexpired, and of some good men yet left, who beare the honorable Characters of their Ancestors, and in regard of the Yeomandrie (who are not yet wholly extinguished, and who are the only men that support the liberty of the State, and make it still retaine some resemblance of the ancient countenance) yet it hath gotten such footing, that euen good men (thinking they may doe with their owne what they list) forget that they are Gods stewards, to doe good with their goods; and that they are trusted with such an estate, for the benefite of more then themselues, for which they must giue an accompt: but supposing themselves to

Sap. 15. 12. *liue in this world as in a market, imagine there is nothing else for them to doe, but to buy and sell, and that the only end of their creation and being was to gather riches, by all meanes possible.*

And looke now from the Noble-man, or from the Pope himselfe, (if wee count him the highest) through euery office, trade, or profession, to him that holdes the plough, if this be not the common practise and course of life, as if the very end of each mans beeing were to enrich himselfe by the losse of others, yea by the losse of all; and the more he doth thus, the more wise he is thought to bee, and the more worthy of preferment; and if he doth otherwise, he is esteemed but a simple fellow, vnfit for any imployment. To instance this in two or three particular professions at home,

looke

looke vpon the Lawyers, and see who it is amongst them, that refuseth to plead against truth and innocency, for falsehood and reason, if he may haue his Fee. Looke vpon the Clergie, if there bee not a *D. Sham*, ready to iustifie any action or opinion which should be borne out with the strength and authoritie of the time, and to proue it Canonically and Orthodoxe, for the hope of preferment. Looke into the Countie, if the greedy Farmer doe not ingrosse three or foure severall Farmes, which had wont to maintaine as many families; whilest, being vnable to stocke all of them, or to follow all of them being stockt, he beggars hereby himself, the poore, his Land-lord, and the Commonwealth. And though this be contrarie to the Law of the Land, and to all conscience, yet in hope of priuate gaine he will doe it to the publique losse. Looke into all Offices either of the Church or Common-wealth, if this abuse be not generall: so that the places which had wont to maintaine, and imploy three or foure able men, are now ingrossed by one that perhaps vnderstands nothing in them, but must execute by deputy; nay, perhaps this one ignorant man ingrosseth two or three of these, to the generall detriment and discouragement of all. And whereas heerebefore able men both in state and otherwise, were chosen to high and honorable places, who would neither giue bribes to come in, nor neede take any being in: Now others are imployed too often, who must bribe to come in, and must needs take bribes to recouer their expences, and to maintaine their estates, being once come in. Would to God there were an Act made, that whosoever should seeke directly or indirectly, by himselfe or friends, by money or other-

wife, any office in Church or Common-wealth, till he were thereunto freely called and invited by such as had lawfull power, might thereby be disabled to enter, and bee cast out, vpon prooffe, beeing entred. Then men would labour to make themselves fit, and that might truly be termed a *Calling*, vvhich now is nothing but an intrusion, vsurpation, or purchase. Thus the studie of privacie disturbes and overthrowes all blessed communitie, and turnes the blessings of God into curses: for if God send plenty, the poore Farmer cannot liue, things are so cheape, that all the increase hee hath cannot pay his Landlords Rent, it is set so high, and proportioned to the greatest increase, and to the greatest price: And the Land-lord can abate nothing of his Rent, having set his apparell, dyer, and other expences at the highest pitch: if he should abate of his Rent, hee must then abate of these also, which neither his wife, nor his childe, nor himsele vvill admit: Nay rather let the poore sterue, let the Common-wealth decay, and the vvhole runne to ruine, then they reforme any of their sinnes, or forbear any of their superfluities. Thus therefore whereas wee had wont to pray for peace and plenty, vvhist charitie dwelt amongst vs, now both rich and poore must pray for warre, scarcitie, and famine, else one man cannot liue by another.

This is the effect of privacie, whilst every man cares onely for himsele, and neglects the Common-wealth: but this is contrarie to the practise of the Pismire, vvho like a good Common wealths man, gathers for himsele and others in communitie. And therefore *Salomon* sends vs to learne there a lesson of true policie and wisdom to doe the like: *Goe to the Pismire, O Sluggard,*
 — (saith

(saith he) *consider her wayes and bee wise*: that is, provide for others as well as for thy selfe, provide for thy selfe vvith respect to all : To doe otherwise, is to play the foole; thus to doe, is to be truly wise.

3. The *Conclusion* or extraction remaines, which is, *to be wise*: For that is the end or scope of all; the thing wherein vve truly resemble the Angels, and excell the beastes. As one saith very vvell, that *Reading makes a full man, Writing a perfect man, and speaking a ready man*: so say I heere : consider the *Pismire* as a Naturalist, it Eccl. 38. 14. will make thee a great scholer : consider her as a Mo- Eccl. 39. 1. ralist, it will make thee a good and diligent man : consider her as a Polititian, it will make thee a good Citizen, Eccl. 39. 4. a good Common-wealths-man.

To be a great Scholer, a great Philosopher, to bee seene in the hidden secrets of Nature, to haue the Arts *ad vnguem*, the Languages *ad verbum*; yea to know as much in all as *Aristotle*; or more then so, as much as *Salomon* did, is not yet to arriue at this point, *to be wise*.

To vnderstand the whole bodie of Divinitie, to resolve all the knotty controversies that are in the world, or may bee imagined, to confute all the falshoods, to confirme all the truths that are proposed and opposed, to know as much as *Salomon* did; and more, as much as Satan doth, is not yet to arriue at this point, *to be wise*.

To bee a great and perfect Politician, diuing into those *arcana Imperij* that are sealed vp in silence: to bee acquainted with all forraine Countries and Customes, to know the natures of all people, and to be able to carry a sweete hand, vvherewith to manage them easily and naturally: to haue a wit apt and ready for all times and turnes; sitting all persons, places, and occasions: to haue

Giges Ring, to see all, yet bee vnscene : *Mydas* eares, to heare all, euen the whispering of the reedes : *Argus* eyes, to see all : *Briarius* hands ; a finger in every corner of the world : to dissemble more artificially then *Ma-thiauell*, more naturally then *Lewis* the cleventh : to exceed *Achitophel* in crafty hypocrisie, to equall *Hushai* or *Salomon* in warrantable, honest, and necessarie policie, is not yet to arriue at this point, to *be wise*.

For he that will be wise, must not onely labour for wisdom, (that is, to get the *Theory* or bare *Speculation* thereof as it is a *Science*) but when he hath gotten that, he must labour with wisdom also, or else hee can effect nothing : that is, he must shew his wisdom in action : for *virtus in actione consistit*. Wisdom is not giuen that we should sit still and sleepe with it, or play or dally with it, as with a pleasant companion, but to direct vs in vertuous vndertakings.

There needes no wisdom to sleepe, to bee silent, or to be idle ; the foole can doe all these as well as *Salomon* : But to watch when others sleepe, and to that purpose that others may sleepe the safer, to worke when others play, and to that end, that the idlenesse of one may not be prejudiciall to many, to all : to speake when others will not, cannot, dare not ; and so to speake, that others may be informed, awaked, edified, warned, instructed, and made wiser : this requires wisdom, this is to *be wise* : that is, diligent, discreet, and couragious.

The idle and secure people were drowned in the generall Deluge : there needed no great wisdom to doe as they did. A foole can sit still, and laugh, and sing, till the vvater stop his winde, and he be drowned ; and so can a drunkard, or a mad-man : but to obey the
 voyce

voyce of God, to vvarne and admonish others, to build the Arke, to prouide for the creatures as a master for his seruants, to enter into and stay in the Arke, till the fullnesse of time appointed by God vvas accomplished; this required vvise dome, this vvas to be truly vvise: as *Salomon* saith, *Wise dome when the earth was overflowne, preserved it againe, governing the just man by a little wood.* Sap. 10. 4.

To vvasste and impoverish a plentiful Estate like a Prodigall, to sucke the life-bloud out of the Common-wealth, thereby to deject the spirits of men vvith their fortunes, and so subjugate them vnder the yoke of slavery, to draw all the ioyce and marrow from the veints and bones of a people, requires no great vvitt to bring about: We see *Claudius* the dullard, *Nero* the Mount-banke, *Caligula* the debosht drunkard, (that had neither vvitt nor honestie) could doe this as vvell and as readily, as *Tiberius*, that had vvitt vvithout honestie: But to fill the veines of a decayed estate, to enrich a Commonwealth, to restore libertie, and to rule by vertuous Lawes: this requires vvise dome, and this is to be thus wise. For the vvealth of a State, stands not altogether in the vvealth of one man: The Prince may be rich, and the State poore, but if the State be rich the Prince must needs be rich also; his vvealth consisting in his subjects loue: And vvhat he is, compared vvith his ovvne, is not respected; but vvhat he is, compared to his neighbours, enemies, or Confederates abroad: nor is it vvorth thought, vvhat he hath alone in particular, but vvhat he enjoys in the generall, as a Prince in his peoples affections.

To commit Idolatrie, (as all the World did) to call Gen. 1. 13.
that vniverfall, common, and catholique confusion, and. 12. 1.

Vnitie; to runne a whoring after our owne imaginati-
ons, or the blinde obedience of our blinde leaders, re-
quires no great light of wisdom, but what the fire of
our owne lust affoordeth. But (to doe as *Abraham* did)
to come out of *Idolatrie*, to leaue his parents and natieue
Country; to deny our predecessors, and our selves also
inticing vs to *Idolatrie*, this requires true wisdom, that
is, to be thus wise.

- Gen. 19. 16 To eate, drinke, daunce, and rise vp to play with the
Sodomites; to abuse our bodies woorse then beasts in
sinnes not to be named, there needs no other wisdom
then to follow the sway of our owne corrupt concupi-
scence; a beast can do this (but that hee hath more wit
Sap. 10. 6. 7. then to doe it) vvith as much diligence as man: but to
Iob 3. 1. liue soberly and chastly in this filthy place; to make
heere a covenant with our eyes, and eares, and tongue,
Iam. 3. 6. and heart, that one should not set the other on fire; to
leaue this polluted place, not to looke backe, or touch
a ragge stayned with the flesh, but with diligence to flee
Iude 23. from *Sodome* to *Zoar*, this requires wisdom, and this is
to be thus wise.

This wisdom heere spoken of, is requisite in enery
worke wee take in hand: It lifteth vp the head of him
that is low, and maketh him sit among great men, and
it satisfieth the desire of all men living: yea saith *Salomon*,
Prov. 22. 29 *A diligent man in his businesse standeth before kings, &c.*
Nor can this vv wisdom be attained vvithout much
diligence: for though God fillles the heart of euery
expert workman vvith vv wisdom, making him natu-
rally apt to climbe towards some perfection, yet he hath
appointed labour as the meanes of attayning this ex-
cellencie; insomuch as we see such as exceed others in dili-

gence, exceed also commonly in the degrees of perfection, all those that are lesse diligent & attentive at their workes, and therefore it is said, that *God filld the heart of Bezaleel the sonne of Vry the sonne of Hurr with the spirit of wisdom and understanding, to finde out curious workes.* So God giues him wisdom to seeke and to finde out, but if he seeke not he cannot finde; for labor is the meanes God hath appointed to this end, and *Bezaleel* is not borne a perfect workeman, neither hath he his art altogether by infusion, but by instruction, and experience, and practice; nor yet by these (which are second causes and meanes) without Gods blessing, which is the first and principall. And doubtlesse though he would neuer haue sought to excell in his art except he had bene wise (which wisdom was a speciall gift of God exciting him to seeke, & directing him to finde what he sought) yet he is not termed wise till he hath attained a kinde of perfection in his art, by diligence and industrie; but then beeing (as wee say) his crafts-master, he is said to be wise, because then his wisdom, being drawne into action, is made visible, and sensible, and profitable which before seemed to be idle. And thus likewise in the building of the Tabernacle, wisdom is attributed to those women who did spinne and worke with their hands, for the full and perfect furnishing of that holy place with rich and decent ornaments. As if they were only wise which wrought, and the idle Gossips were only fooles. And perhaps it is for this that *Salomon* calls the Spider a wise creature, because shee layes hold with her hands in kings palaces: As if God set her vpon purpose there, by spinning to admonish idle Ladies of their duties: who (alas!) are growne so foolish, as they scorne, or
 G haue

Exod. 31. 2

3. 4.

Exod. 35.

Pro. 30. 28.

haue forgot to spinne with the Spider, whilst yet of her
 they haue learned to ensnare Butterflies, and to poy-
 son them; yea to hang their copwebs in euery corner
 of the Court, though much of it be built with Irish
 Oake. *The vertuous Woman* (saith Salomon) *ouersees the*
wayes of her husband: she doth not ouer-rule them as a
 Lady, and mistris, according to the new English fa-
 shion, but she quer-lookes and reviews them as a good
 helper, to make all sure, that there may be no ouer-
 sights; and *shee eates not the bread of idlenes*; (that bread of
 idlenesse which is the common Diet bread of these
 daies) what therefore shall her reward be? Truly that
 which shee hath deserued, a double portion; honor, and
 maintainance: *Giue her* (saith he) *she fruit of her hands, and*
let her owne Workes praise her in the gates: since shee hath
 wrought shee shall eate, since she hath spunne she shall
 be clothed; and shee is cloathed with her owne web, her
 owne workes praise her in the gates. All the world sees
 what shee weares is her owne, God hath giuen her a
 wise heart & diligent hand, so that shee can both couer
 her owne nakednesse, and helpe to couer the naked-
 nesse of her husband, children, and houshold also:
 Such Clothes are farre more rich then cloth of gold;
 and this is praise enough for her, and shame enough
 for others, whose heads haue not wit enough, nor hearts
 will enough, nor hands art enough, to couer their
 owne sinne, their owne shame, their owne naked-
 nesse. O Ladies blush for shame, (if your sophisticate
 and adulterate beauties, in compounding whereof you
 only vse diligence, will suffer you to blush) blush I
 say, whilst you eate the bread of Idlenesse, and tooie in
 euery basket like Flyes, for the first blossomes, to sati-
 ate

ate your longing and lusting pallats, that would devour all the increase & store of nature at a mouthful; blush, whilst you are clothed with the forraine labours of the silly Silk-worme; neglecting in the meane time, the more commodious clothing of your Countreiman the Sheepe, whose fleece, with artificiall fingers, might be made fit to be worne, both in the heate of Summer, and in the colde of Winter. Blush therefore at your apish pride, and idle luxurie; or, if you cannot blush, tremble, least with that lady of *Hierusalem*, those sinnes be repaid with a severe judgement; whilst yee are forced to eat, first the flesh of your Children, and after that your owne flesh, if the hungrie Souldiers spare you so long, as judging your painted cakeys too much infected and surfeited for their diets. But if you feare, and desire to avoide this course, heare and follow *Salomons* advice in this place; for to you he speakes as well as to your Tenants and servants, whilst he saith, *Goe to the Pismire, O Sluggard, consider her wayes, and be wise.*

Now, since wisdom is so requisite for the life of man, as that without it a man is worse then a *Pismire*; and, since wee see to be wise, is not only to know by speculation, nor only to goe and to consider, but also to resolve, to practise, and to execute what wee know, and have considered, let vs use diligence in consideration: and first and specially let vs consider who is the author and giuer of diligence and wisdom; (for to finde *Ecc. 51. 19.* out that is none of the least parts of what wee seeke) and let vs seeke her as *Salomon* did, that wee may so finde her as hee did. *I have loved wisdom and sought her Sap. 8. 22.* from my youth, I desired to marrie her, such love had I unto her: Nevertheless, when I perceived I could not enjoy her, except

Sap. 7. 7.

God gave her, (and that was a point of wisdom also, to know whose gift it was) *I went unto the Lord, and besought him with my whole heart, and sayd, &c.* See then the effect of this: *I prayed, and understanding was given mee; I called, and the spirit of Wisdom came upon me.*

Eccle. 31. 14.
15.

When I was young (saith Siracides) or ever I went abroad, I desired wisdom openly in my prayer; I prayed for her before the Temple, and sought after her unto farre Countries. Hee travelled into forraine Lands, not onely for his private pleasure or profit, to attaine the Languages, or learne fashions, or by way of merchandize to enrich himselfe, (which are the ends proposed and pursued by all our moderne Travellers) but for the publike, that hee might returne able to serve the Common-wealth, and bring home some knowledge with him, to enrich, adorne, or reforme the State wherein he was borne.

Thus divers of the Heathen Philosophers did the like, whilst either being banished their Countries, or making a voluntarie travell, they observed whatsoever they saw might be beneficiall to their Countries, and brought it home with them for the generall profit of all. Thus did *Lycurgus, Pythagoras, Solon, Socrates, Plato, Aristotle, Seneca*; and before all these, *Moses*, that mirror of Magistrates; who being forced to flie from his native soyle, in forty yeeres space had time to re-examine, and purge the Arts hee had learnt in Egypt, and by forraine conference, and divers severall changes of fortune, to extract principles of wisdom and experience for future times. For assuredly hee that never met crosses or troubles, be his nature never so pregnant, can be but a foole, in comparison of what hee might be, or in comparison of others. But the best

Master

Master is he that hath served; the best Pilot, he that hath beene shipwrackt; the best Governour, hee that hath obeyed; and the best teacher, he that hath erred. *Assuredly the Crowne of old men, (especially of Princes) is to have much experience, and the feare of God is their glorie.* Cast your eyes backe to *Abraham, Isaac, Iacob, Ioseph, David,* and all the servants of God, and marke how they were fitted for their vocations, & put to many hard schooles to learne wisdome: yea *Salomon* himsele, into whom God infused a plentiful portion of wisdome, did notwithstanding increase and perfect the same by experience. So that though in his other words and writings he excell other men, yet in his *Ecclesiastes*, (which is a survey, a review, a censure of all both of his life, his vvords, and vvorkes, and vvritten in age after all this addition of experience) he therein excels himsele.

Consider in our owne dayes what difference there hath beene betwixt Princes and great persons, who haue neuer felt or feared the change of their Estates, and others who haue beene persecuted from their Cradles, and so forced to beware of their seeming friends, as well as of their profest enemies.

Consider if ever Age afforded such three Contemporaries, as *Elizabeth* then of *England*, *Henry* the fourth of *France*, and *James* our present King and Sovereigne. The first and last persecuted from their Cradles, became thereby wise about their fellowes; and the one did till her last, and the other doth continue a *Defender of the Faith*, in spite of Hell, whose gates could never prevaile (though set wide open) to touch a hayre of their heads. The third, wise and valiant, lost the true vse of both with His Faith; when feare and humane

frailty, for politicke respects, caused him to admit *Their* entrance into his State, vvho never left vvorking till they cast him out; He by Gods just judgement beeing made an example to warne other Princes, whilest hee would not take example by the like fall of His Predecessours.

Ecc1. 34.9.
10, 11-12. A naturall foole cannot bee made wise by experience, nor any other man without it. *What knowledge hath he (saith Siracides) that is not tried? A man that is instructed understandeth much; and hee that hath good experience, can talke of wisdom. He that hath no experience, knoweth little; and he that erreth is full of craft. When I wandered to and fro, I saw many things, and my understanding is greater then I can expresse: I was oftentimes in danger of death, yet I was deliverd because of these things: that is, by experience of the like former evils.*

Ecc1. 20.
29.30. And when all is done, if men hide vp what they know, they may vvell flatter themselues with an opinion of wisdom, of reservednesse, of privacie, contentment, modestie, and I wot not what flourishes: and others may perhaps soothe them in the same follies, and perswade them, that their cuts cover their pride, sloth, and nakednesse: but except wee draw out, what wee haue drunke in, for generall vse, we are Sluggards, and vnprofitable servants: To which end a Philosopher said to a silent observer of other mens mirth and free speech at a Feast: *If thou beest a foole, thou doest the part of a wise man to hold thy peace; but if thou beest wise, then doest thou the part of a Foole to bee silent: For wisdom that is hid, and treasure that is hoorded vp, saith Siracides, what profit is in them both? Better is hee that keepeth his ignorance secret, then a man that hideth his wisdom.*

But

But some object, that to vtter all and draw our selues dry, is the next way to be contemned: Common things are cast away, and emptie vessels haue the lowest sound. I answere, it is no matter, therefore I was filld to be emptied, my praise is not expected from men, but from God. What skills it, whether my soule departs with many concealements, (which might haue bettered others had they beene left behinde) or haue freely discharged herselfe of all her lading, of all shee knowes? The latter is farre the better, I am the lesse cumbred with accompt, and I shalbe the more filled with fresh glorie and knowledge: *Do thou thy dutie betimes, and God* Eccl. 52.30. *Will giue you a reward at his time.*

All that I haue said is to this end, to leade you by the hand, to the Pismire of the vnited Prouinces, that considering her wayes and course aright, (which I purpose to lay downe with as much perspicuity as I can to the meanest capacity) wee may by her example, and *Salomons* instruction, grow wiser then we are, though we fall short of what we ought to be.

Wee haue gone to *Beelzebub* the god of Flies, to the *Indians*, *Turkes*, and other Heathens, for Drugs to poyson our bodies, vnder colour of purging and clensing them; for infinite vanities to discouer our corruptions, vnder pretence of hiding them. And thus for lacke of consideration, haue made all these things so necessarie to vs, as if without them wee could not live: So that had not *Columbus* happely found out the new world in time, there must needs haue beene an end of the old world long before this time.

We haue gone to the *Cantharides* of *Italy*, and learned there to provoke lust, vnder colour of quenching

it, To vitiate virginities vnder the colour of professing Chastitie; To poyson, vnder colour of preserving or curing; To be jealous over all but our owne liues; To plot and practise vvith hell, for the obtaining of earth; To bee frugall of our vices, and prodigall of our honours; To waste our estates in a retired kind of basenesse, where sensualitie may bee close and secure; To feede our selves, and to sterue all others; To be woorse then beasts, and to make Saints of the Sodomites. And thus for lacke of consideration, have made our selues Politicke, Machiavelian, Atheisticall fooles.

Wee have gone to the *Silke-worme*, and learned there to vvasste and spin out our owne bowels, to make our backs brave; To consume all in flourishes, Banquets, Maskes, Revels, and merriments; vvhist our brethren in one faith, goe fasting in sackcloth, are besieged with dangers, threatned with Massacres, and sit mourning and weeping by the vvaters of *Babylon*: And thus for lacke of consideration, vvee haue made our selves fantastique, dissolute, deboshed, prophane, prodigall and ridiculous fooles.

Wee have gone to *Abaddon* the King of Locusts, and from that infernall pit of falshood, brought smoky superstitions, to darken our vnderstandings in discerning spirituall things, and old vvives fables, and lying Legends, to fright children, and insatuate men of more yeeres then discretion: And thus for lacke of due consideration have lost our first love, and made our selves blind, senselesse, blockish, idle, and idolatrous fooles.

Wee have gone to the *Waspe* and *Hornet*, which infect and sting all Christendome, and with them have taken so deepe a draught of the cup which the Whore holdes
in

in her hands for all Nations to drinke of; The brimme whereof shee hath cunningly hunnied with faire pretences of seeming pietie, devotion, charitie, chastitie, willfull povertie, obedience, vnitie, vniversalitie, and spiced with glorions titles of the Catholique Church; as now wee are growen giddie and drunken, vn sensible of our owne nakednes, and vnwilling to heare of it, and vnable to hide it; And thus for lacke of consideration wee haue made our selues vniuersall fooles.

Let vs now at the last (if it be not too late) goe with the Sluggard, to the *Pismire* of the *vnited Provinces*, and considering her wayes, learne to be wise.

Neither need wee be ashamed of such Tutors, vvho come of the same race originally that wee doe, as our speech witnesseth, vvwhich varieth more in pronuntiation then in the elementarie foundation, as *M. Verslegan*, an able and indifferent iudge in this case, declareth. Besides, they are such whose natures and manners we better agree with, then with any other Nation: having euer found them plaine, but sure friends, both in these latter times, when *Spaine* would haue swallowed vs, and before that for many hundred yeeres continuance, as the constant Leagues betwixt them and vs manifestly proveth. Consider at this present, if they be not friends to vs and our friends; and foes to our foes; if wee dare trust any but them, if they trust any like vs: if Nature hath not bound vs together in necessarie bands of Friendship; and God by miracle first made vs meanes to preserue them, that they might now be a blocke in the way to such as would deuoure vs with greedinesse. If this bee not so, why did not the King of *Bohemia* resort to *Spaine*, with vvhom wee haue out-

ward peace, as to a sure prop at neede? Or why doth he now stay and remaine with them, or at least leaue his dearest Iewell there, whilst his owne Countrie is possessed and guarded by those trustie *Spanish* friends?

Pro. 17. 17. *A friend loneth at all times, and a brother is for the time of necessitie.* O *Spaine* therefore, shew thy selfe a brother, or let the *Illustrious Lords the States*, be knowen and accounted as they are, honorable, and religious friends? But I haue forgot my selfe: passion hath transported mee, I must leave these *Elephants*, and returne to the *Pismire*.

Deare Countrimen, reade with patience that which followes, and consider it advisedly. The contents are a brieffe collection of such good Customes and Orders, as are established and practised amongst this diligent and happie people; some of which I could wish translated into our Common-wealth. Many of them are knowen to diuers of our Countrie-men before; some of them put in practise in some places already, but not vniversally knowen or practised as I wish they were. I may misse to mention many, I may mention some amisse: I may hap to set downe some, that I might well omit, being neither proper nor profitable to vs. Many others could haue done better; none did it; I haue done my good will; and where you like what I propound, apply it, follow it, and you satisfie my private, whilst you profit the publike. *Goe now to the Pismire, O Sluggard, consider her waies, and be wise.*

Now, that wee may view all as in a Map or Lantskip with the best advantage, wee must consider, that this State hath two great Enemies, the one by Land, the other by Water, which they by their wisdom turne to
be

be profitable friends; as vvifemen make greatest benefit of their greatest adversaries. The first of these is the State of *Spaine*, the other is the *Sea*; the first vnites them, the other enricheth them; the manner how, I will as well as I may briefly and plainly deliuer.

The first, seeking to cast vpon them that heavy yoke which they haue shaken from their shoulders, doth by that meanes force them to stand close together in their owne defence, and by a firme confederacie, to consolidate their seuerall and distinct parts in a vvhole and intire bodie, who otherwise would fall asunder, by division and contradiction vpon euery slight occasion, vvilst it might bee said of them as it vvvas of Israel, *Then there was no King in Israel, but euery man did what* Iudg. 21. 25 *seemed good in his owne eyes.*

I must confesse, wishing them wel, (as I do, and as he must needs do, that wisheth vvell to the present *Church and State of England*) I should reioyce to see, (in stead of that monstrous head too big for the body, vvich hath cut it selfe off, by breaking asunder the fundamentall Lawes and Liberties of the State, *those Ligaments that tie members politique together*) I should reioyce (I say) to see some prevention invented against Change and disvni- on, though vvith as much caution and limitation, as the *Venetians* vsd in the election of their Dukes. And in the meane time, I vvish them a safe Warre vnder so stayed and advised a Chiefe, rather then an vsafe peace; which, bringing in corruption, would soone open a doore to the Conqueror. For, as the state of things now standeth, behold what profit they make by the warres, which the peace would lose them.

1. First, it increaseth their Shipping, causing them

labour to exceed their *Adversary* by Sea, as farre as Hee exceedeth them by Land: Which truly, I thinke, they have accomplished, so that whilst hee assaulls them at home, he findes them threatning worse warres to him in both the *Indies*, and blocking vpevery Haven of His with their Men of warre. And this oddes they haue of him in these warres, that (besides their selfe-sufficiecie, and the priue contribution and aide of their friends and confederates, which tremble vnder the formidable growth of the *Spanish* Greatnesse, and seeke to hinder it this way) if His *Indies* furnish him with meanes to assault, the same *Indies* furnish them with meanes to defend: and I doubt not, but in time the warre that now infesteth all *Europe*, will be remooued farther off into *Asia*, *Africa*, or *America*: and that Hee, who now is the common assaylant, will be driven in all those parts of the world to be the Defendant, and to write *Ne plus ultra* in Christendome.

As for the multitude of their Shippes it is such, that whilst I consider it, mee thinkes it probable, that as many of them inhabite the Sea, as the Land. Of this I am assured, that diuers families haue no houses but their Ships and Boates, in which they were borne, brought vp, and doe liue after a commodious and cleanly manner: And as they were borne, so intend to dye free-men; insomuch, as if *Spaine* should iustle them out of the Land, they are resolved to people the Sea, and rather commit themselves, with *Noah*, to the mercy of the waues, vnder Gods protection, then bee subject to men, whom they haue found lesse mercifull in their powers, and more boundlesse and vast in their desires, than the Ocean.

And

And yet this diligence of theirs, in winning much Land from the Seas vsurpation; and this providence of theirs, in making shift to live with their Families at Sea in Ships and Boates, and Samoreuses, when their *Goshew* will not affoord that numerous people house-
 roome: and that generositie and nobility of their na-
 tures, in struggling for their auncient and native free-
 dome, against so potent an Adversary, (a vertue that
 hath beene hereditary, and long since observed by *Ta-
 citus* in these warlike *Batavians*) are now all turned to
 vices by *Envy*; who can see nothing good in this peo-
 ple, nor any thing evill in their Adversaries. It is more
 just for *Spainye* to supplant them, then for them to sup-
 plant fishes; and that which doth commend them, that
 they can live any where, must so disgrace them, as they
 may be thought vnworthy to live any where. But let
 Envie still rayle freely, whilst these enjoy their free-
 dome; and may they still want domesticke necessities,
 whilst this want necessitates their diligence, and occa-
 sioneth the encrease of their strength by Sea.

Tacit.
 Annal. lib.
 2. cap. 10.

As their shipping, so their *Excise* payes a great part of
 the warre, and returnes that money which they dis-
 burse to the souldier home againe. As vvee see the
 Sunne exhales vapours from the Sea; these, botteled
 vp in cloudes, fall dovvn in shovvers, and refresh the
 earth, and so by riuers and draynes, as by veines, passe
 into the sea againe, from vvhen they arose.

And this is to be seene, especially in the *Excise* of
 Wine and Beere, vvhere every *Hereticke* and *Schismaticke*,
 that loves his liquor though he hates the State, and
 enery drunkard and debosht person, vvho being first a
 slaue to sottishnesse, cares not to vvhom elsche becomes

a slave, are made by this secret and insensible meanes to contribute towards the warres; yea and the carelesse and improuident souldier, who spends his intertainment idely, and selleth (as it were) his blood for drinke, and his flesh for bread, is, as if he were a voluntary, and serued at his owne charge: for euery pay-day, he payes backe his meanes to the Sutler, and he to the common purse.

Now as they pay *Excise* generally vpon all Beere, so especially great *Excise* vpon forreigne Wine and Beere.

1. First because, though they cannot altogether keepe it out, for that it should hinder their trading, yet that this may bee a meanes to restraine and limit the excesse thereof, being but for matter of pleasure, not necessitie.

2. Secondly, by this meanes their owne Beere and Barly is vented at good rates, which if ours were generally and freely admitted, would scarce be vendible; and so men are excited and encouraged to sow, mault, brew, and to seeke to supply the Common wealth within it selfe, without borrowing abroad.

And whilst I consider this, I can but sometime wonder (perhaps in my ignorance) at our restraints about the out-lading of Corne and Beere, euen when there is no dearth but plenty, if men were forced to bring out their store. Assuredly if in the time of scarcity, when God seemes to call vs to fasting and humiliation, (as at this present) fasting were enjoyned and strictly obserued, and the Alehouses daily and duly visited for auoyding of idlenes, drunkenness and excessive ryot, there needed no other prouision against famine. But this is the plague, these Statutes being penall are beg'd aforehand, or left to the pursuite of beggars
and

and base Promoters, who compound the forfeiture and coosen the Lawe; or committed to the oversight of such as are Ingrossers themselves, who desire to haue all things deere, that they may vent their owne commodities at the best rate, and so grow rich, though the Common wealth waxe poore.

3. Thirdly from this Excise of forraine Beere and other commodities the State makes more gaine towards the maintenance of the warres and other publique workes, then all the rest that deale in them. For in Beere especially they double the price, and haue clearly as much for the Excise as the Merchant paid to the Bruer. Now in this they do the parts of prouident fathers, who seeing their prodigall children waste their portions, they vnderhand lend money, which their children know not of, and so preserue their Lands from sale, and their pawnes from forfeiture, returning them againe when they haue more wit to keepe them and vse them.

And in my conceit, this were a good *Toile* to take our frugall *Foxes*, and a sure trap for our negligent drunkards and prodigall heires; who being only niggardly in publique works where they should freely giue, will grutch to disburse six pence towards the maintenance of the Minister, and reliefe of the poore, or twelue pence towards a Subsidy for defence of the State, or for the Kings and Kingdomes honour, when they will at that very time, willingly spend ten times so much in ryot and excesse, neuer feeling or complaining of the matter, though they continued this course euery day, and cannot by perswasions of reason, or the force and authoritie of the lawes of God or man, be diuerted and

drawne from it: such a basenesse there is in man, such a dull and beastly fortishnesse in nature, to contrary Religion and reason, especially being seconded in any euill by company, and confirmed therein by custome, pastreclaiming. *

Now if the vnited Provinces had peace with *Spaine*, as other Countries haue, or were in subjection to *Spaine*, as not onely the *Spanyards*, but some of their owne infected members, and some others perhaps of Ours, inconsiderately (as I suppose) seeme to desire: then neither should they be secure of their owne liues, estates, and liberties, nor their neighbors safe by them. For assuredly, howsoever men flatter themselves, as the Catholike King would be King of all Catholike subjects, so most of thē seeme to desire him for their head: But should they be so vnhappy as to haue their desires, what were they but slaves? since where the *Spaniard* comes, he sets himselfe downe like an absolute and tyrannicall Lord, silencing all Lawes but his owne, which are as those of the *Medes* and *Persians*; yea as those of *Draco* written in blood. Never did the *Lurdanes* more Lord it in *England*, then they where they conquer, or be let in vpon any tearmes: tell me *Naples*, *Milan*, *Antwerpe*, if this be not true. And though Religion be made the stalking-horse to infatuate and bewitch the mindes of men, and make them betray themselves and their Countries to slavery; yet the Larke beeing dared, and the Woodcocke in the Net, that maske is cast away, and there is a much trust to their promises, as to the *Moores* their Kinsmen and late Countrymen. So that because of this feare, as long as the contrariety of Religion lasteth, the innocent party cannot be safe with-

without armour, nor secure then. Shew mee in any part of Christendome, where any person professing the reformed Religion hath beene spared, were hee friend, neighbour, or kinsman, if That side had strength enough to reach his throat: and notwithstanding our advantages let slip in mercy, and none of them pursued bloudily, how haue they in all places, by all meanes waded in bloud vp to the chinne, for the accomplishment of their designs? And this vwill continue as long as Antichrist raignes; for the Wolfe is bloudy, and the Lambe simple; his Fleece vvarme, and his Bloud and Flesh syweet. But if the peaceable Gospel had free passage and free operation, then indeed there were not only hope, but security, that vvee should liue in peace one by another, and that the strength and riches of one King, should not be terrible to another; vvhilst God would teach every one to be contented with their own, to attend vvith conscience the charge they haue in hand, the peaceable government of the *States* committed to them, and as brothers to joyne their povvers against the commonemie of the *Christian Religion*; not so much seeking his subversion as conversion; nor ambitiously thirsting after the enlargement of their ovvne Kingdomes, as piously desiring the enlargement of Christes Kingdome. For as a covetous rich man, if he seriously thought to vvhether end his goods vvare giuen him, and what a strict account he must make for them, vvould not so greedily hunt after his ovvne hurt and others losse: so assuredly, if ambitious Princes did vvell consider their charge, and conscionably study vpon the workes and duties of their Callings, (knowing, *that as the people are giuen to be their seruants, so they interchange-*

I

ably

Antigonus
Rex Maced.
dixit,
Regnum
esse splend-
idam ser-
vitutem.

ably are giuen to serue the people, that all may serue God; they would not with so much hate and hazard of God and man, of soule and body, of their Kingdomes heere on earth, and the Kingdome of heauen, expose their subjects liues to certaine ruine, for the accomplishment of their inordinate and importunate desires (especially *Christian against Christian*, brother against brother) neither would they vsurpe such a tyrannicall and heathenish authority ouer their flocks, as with the *Great Turke* to make their owne wils, limits, and lawes to the wils of all other men; *Hoc est deglubere pecus, & non sondere*. But as the *Pope*, that spirituall Tyrant, that *Antichrist*, hath gotten Church-Courtiers to vphold his Regalitie, with impudent foreheades and artificiall falsehoods; so, these haue gotten Court Clergie-men to become their *Champions*; who, being full of winde themselves, haue blowne these bladders with flatterie and forgerie, euen to forget their owne vanitie, to which they are subiect, and to which they shalbe subiect in the end: whilst they imagine all other men to be made for their pleasures; and *their wils to be a more just law to their subjects, then Gods Law is or can be to them*. Well might they bee admonished by *our Souereigne*, who is able to be *Tutor* to them all, more dearely to prise the liues of their subjects, and not to seeke quarrels to enlarge their Dominions, and to embroile all Christendom, that they might fish for aduantages, but rather to ouersee all injuries, but such as would startle *Dauid* himselfe, knowing well, though warres be begun for the pleasure of *Princes*, the subjects blood must determine the controuersie, and be powred out, as a sacrifice to appease the *Furies*.

2. Sam. 10.

To returne to my purpose ; if the *vnited Prouinces* had peace with *Spaine* , then they must trade , as others doe , at the appointment of *Spaine* ; who hauing once the East and West *Indies* in possession , would force all *Europe* to be their Retailers , and that vpon most ser vile and vnequall conditions , and so to take all commodities of them at the second hand , and to vent them for their profit only . Whereby , hauing before the *Indies* , those fountaines of gold and siluer in their power , they would also this way ingrosse all the wealth of Christendome into their coffers , and thereby inable and arme themselves to accomplish that vniuersall Dominion they ayme at . For what should let them , whilst they had the sinewes of warre at command , and felt themselves strong enough to rush into the battel when they pleased , and so to surpriſe others vnprovided and vnawares ? whereas now the *vnited Prouinces* meeete with much of their Marchandize at an indifferent rate , and sometime exchange *Leade and Iron for Gold* ; not admitting them to be *Masters* of the whole world by the *Popes Donation* , hauing as good a title as they had , whilst they haue a sword and power to make good their title , as they did and doe . Why should it be justice in them to take from the *Indies* and intrall them in seruitude , and injustice in others , to take againe from them , and to redeeme their owne liberties ? Especially when all the gold they fetch from *India* , is but to make *chaines* and *fetters* to captivate Christendome , and all free Nations ? Let others looke on and be laughed at , whilst theſe share the world ; or stand by and giue ayme , whilst these win the prize ; or helpe to hold vp others , till their owne time comes for correction ; the *vnited Pro-*

vinces will not lose their parts neither in the old nor new world : for which (besides their owne gaine and glory) all Christendome is beholden to them , whilst both they oppose this *Monarch* , and hinder his monstrous and prodigious growth in the *Indies* , and also restrain him from ouerflowing all *Europe* with an vniuersall Deluge , as otherwise he would do.

Againe , if the *Vnited Provinces* were all one with *Spaine* , or vassals to it , then were their conjunction much more terrible : for hauing before the greatest Land force of any Potentate in Christendome , if to this there were added their strength at sea , wherein they exceede all *Christian States* but our owne , who then could withstand him ? for , if he frighted vs , euen at Sea , in 88. when wee had these to helpe vs , to guard our Coasts , and to keepe backe , and diuert the Prince of *Parma* from his intended attempts , what then would he do hauing these to helpe him , and when he should finde not only the Hauens of *Dunkerke* , *Newport* , *Ostend Sluce* , but all the Coasts of *Zeeland* and *Holland* , as so many mouthes , open to assault and deuoure vs at an instant ; and oportune to land fresh forces and supplies of all kindes at pleasure ? This truth *Esconedo* , Secretary to *D. Iohn* of *Austria* , saw long since , and at this day the *Spaniard* sees it too well ; and therefore labours more for these *Countries* then for the *Indies* ; nay , he wasteth and imployes willingly all his *Indian* treasure about the fetching in of these ; because he sees it to be more for his profit , at least more conducing to the direct end of his aymes , to haue *these* then *those* . For doubtlesse , if he were once absolute Master of this wise and diligent people , he would soone bee Master of all *Europe* be-
sides ;

sides. Since, besides the conveniencie of Situation, their industrie is able to effect any difficult worke, which others thinke invincible: so that wee see them powerfull and prosperous euen in all actions they vndertake by Sea or Land; and that they carry any enterprize through, though it bee against *Himselfe*, the most powerfull and politique Enemy in Christendome. *Most powerfull* I call him in regard of his *Indies*; *most politique*, in regard of his *Iesuites*; and an *Enemy* I call and count him in regard of *Religion*; *Wee beeing for Christ*, and *hee for Antichrist*.

Thus had he these Countries joyned to those *Hee* possesseth, together with those that are Clients, subjects, or vassals to the House of *Austria*, *Germany* were wholly possessed, open roads by Sea and Land made to the conquest of *Denmarke* and *Sweden*; *France* were besieged and girt about, *England* either subjected or blockt vp, and shut out of the world, and all Christendome in daunger of a violent and sodaine surprise by Sea and Land. It concernes all these therefore to looke about them, especially the petty Princes of *Germanie*, except they intend to hold their Crownes at the courtesie of *Spaine*, and become fellow vassals with the rest of *Europe*, to the Catholique Sea and Scepter at once, as they haue dishonorably suffered their neighbours to be by dis-union. Whereas the *vnited Provinces*, making good their words with actions answerable, keepe their owne, and get ground of the *Spaniard*, euen where he assaults; and do honorably extend their helpe to other Princes, euen when the warre knockes at their owne doores for entrance, and when all corners of the Land may heare the roaring of the enemies Cannon,

Concordia
res parvæ
crefcunt.

with contempt. So that all *Europe* besides is the more secure, by reason these States and their Countries are imbroyled, and they againe enrich themselves by that which impouerish the *English* and all other Nations, (for which partly they may thanke the warres) I meane by the *East-Indian* Voyages, wherein they haue these aduan- tages, which (I suppose) others want.

1. First, they goe with lesse charge then others both for men and victualls. Their ships requiring fewer persons to man them, and their men lesse victuall and courser to keepe them, then ours. Besides, many of them are venturers, and so sharers in the gaine: And therefore wilbe content to liue with little, to indure all difficulties, to worke out all hazards with patience, and bee good husbands for the generall, whilst they know the profit redounds to their particulars.

2. Secondly, they carry out no coyne from their owne *State*, but what they bring in of others; their owne being kept base (perhaps for these purposes) so that they furnish themselves elswhere, and weaken not the wealth and common stocke which is currant in the *State*.

3. Thirdly, they vent the commodities which they bring from thence, for the most part in other places, and returne either mony, or other more necessarie supplies, in stead of the lesse necessarie, which they carry out.

4. Fourthly, they make (as I haue before noted) an easie exchange, not trading vpon so strict conditions as wee doe, but freely as the *Spaniard* doth with them and others; and so oftentimes meete their commodities halfe way, and barter powder and shot, for Pepper, Cloues, and other spices.

5. Fifthly,

5. Fifthly, They haue a large territorie and ample command in the *East-Indies*, from whence they haue expelled the *Spaniard* and *Portugall* by force, and so haue farre better oportunitie & conueniencie to trade there, then any other Nation whatsoeuer; nay, they are able to lade themselues from their owne Lands. Yea, it is incredible what strength they haue in those parts both of men, Forts, and Confederates; and what a circuit of ground they command, whereupon those rich commodities are growing: All which they haue wonne with their industrie, wisdome, and valour, from this Enemy of theirs, having crackt his credit there amongst the *Infidels*, as they hope to do heere also amongst true beleevers. Neither hath He hope either there or here, ever to recover what Hee hath lost both in reputation and Rent, except Hee can worke a division amongst themselves, or at least betwixt them and vs: which therefore to effect, He turnes every stone, and tryes all conclusions Policie can invent. But I trust, even *Those of theirs that are most interested in the quarrels of the Church at home, and those of ours who are most interested in the Easterne quarrels*, see the yssue of these differences too well, to giue scope to their affections so farré, as thereby to be made instruments to repossesse the *Spanyard* either here or there in the ground he hath lost. Since what they at home helpe to giue the *Spanyard*, they take from their owne Libertie; and what we take, or helpe to take from the *Hollander* to giue to that State, is to take from our selues, to giue to our enemies, whilst we weaken our best friends, and make the generall enemy of Christendome strong, for our owne certaine ruine amongst others.

As for the terrible growth of the *Hollander*, which some seeme to startle at, it cannot fright vs; since their principall strength is at sea, and so obnoxious to many vnavoydeable dangers in their trade, except they hold good correspondencie with vs. For our very Coast wilbe euer able to command them, and hold them in awe, and they must resolute either in stormes to ride out all hazards, & fight against winde, tide, rocks, sands, and all other casualties, or to submit themselues to the mercie of our harbours. And in calmes or fayre weather they must passe euery flie-bote, at least euery Fleet they send out and receiue home, with a guard sufficient to keepe vs vnder hatches; otherwise wee shall be sure to gaine more by their voyages, then they themselues that are the venturers. Now how impossible it is for that State to preuent these disasters of theirs, and advantages of ours, is apparent to any man that obserueth the situation of their Coast and ours, and considereth how much one *Dunkerke* standes now in their way.

Thus therefore whether they trade as Marchants or men of warre, and vvwhether they labour to increase their Estate at home or abroad, or to hold their owne already acquired, our friendship is so absolutely necessarie, as they can doe nothing vvithout it, nor stir out vvithout leaue. So that God hath bound vs together by an vndissolueable band of necessitie; and it were well therefore that our hearts aswell as our Lands, and our trades in all other places, aswell as at home, were so vnited. Now if I may haue licence after so many iudicious persons that haue handled our trade in the *East-Indies* to and fro, and grounded their reasons ypon experience, to cast in my coniectures, I would say, the cause wee thrive not in that voyage, is:

I. First,

1. First, because of our great charge; for our ships require more Mariners then theirs, and the most that goe haue small or no ventures, Great men being all the sharers: and those that go meerely as seruants, besides that they are not so carefull of the maine aduenture as they should bee, and would if they were owners, wilbe well payde and full fed, notwithstanding howsoeuer the Voyage falls out.

2. Secondly, our ships carry out much siluer, some by permission, more by stealth; and this is sure, nothing weakens a State so much as transportation of coyn. Let other things be transported out of the Land, or bee deare or cheape within the Land, all is one; this or that man may bee the richer or poorer, the State is the same still. But where mony is exhausted, and the returne doth not countervaille the out-going, there the State decays by degrees. As for example, if our Cloth, Corne, Beere, Saffron, Tinne, Hides, and the like, will pay for our Silkes, Wine, Spice, Tobacco, &c. wee may still liue, though wee liue poorely (as luxurious bodies, who haue good stomackes to supply and renue their decayed strength and wearied spirits) but if we waste more one way, then the other will countervaille, whilst wee haue no other commings in of Bullion from the *Indies*, as *Spain* hath and wee wont to haue, our Kingdome must needs decay and fall into pouerue, wanting monie, which is properly the wealth and strength of a State: Euen as wee see naturall bodies, when they are libidinous, fall into consumptions, because their expences exceede their revenues and commings in.

3. Thirdly, wee may obserue our waste, and so our weakenes in this kinde, when wee spend in *England*

more wine, velvets, Silks, gold and silver, in Laces, Imbroderie, Guilding; more Sugar, Tobacco, Drugs and Spices, then they do perhaps, in the places from whence wee fetch them, and where Nature hath made some of them necessarie nourishments: so that our owne ships are not sufficient to furnish vs, but others also vent much of these their vanities vpon our Coast. Thus perhaps this or that man may be the richer by this Trade, but I cannot conceiue how the publike purse is filled with Bullion, or the Commonwealth advanced, but rather much impoverished, and miserably weakned by it. As for such as say, The Kings Custome is the greater, and shipping increased by it, I can conceiue no probability in either, but conjecture, that stocke which is there wasted, and worne out with vse, would in both these respects, be more beneficiall, were it any other where, or any otherwise employed.

4. Fourthly, we are tyed to such hard conditions, as must needs bee a venter indeed, if wee profit by the Voyage: For if we be strong, we must not touch, without *Spaine* scales the Warrant; and if we be weake, wee become a prey to them, or any other more potent. Thus we are sent out as sheepe among Wolves, and like Doves among Kites; and if we stirre any of these contrary to expresse order, that Iustice, which would moderate all commerce amongst Christians, in an even and equall Balance, makes a president of his owne, and mues vs vp at our returne.

5. Fifthly and lastly, we haue no Land, or a very little in those Parts, and so not the like meanes from our owne annuall crops to lade our owne ships, or the like liberty and opportunity to furnish our selues by trading with

with those severall Nations, as they have.

But now if it were possible to vnite our Trades there, and to bring both Nations into one Corporation, it would be a meanes to strengthen and assure both parts here and there, and to enrich both parts without feare of any third, or falling out amongst our selves.

For I verily beleve, that that disgust betwixt the two Nations in the *East-Indies*, was not sent thither without a *Romish* practise: nor can I beleve, that those many delayes and dallyings since vsed in the composition of those grievances, and in not satisfying His Majesties just demands, proceeded altogether from free and loyall thoughts to their owne State, but had the corrupt mixture of *Spanish* Lees in the bottome. Which may teach vs to be more charitable, then to censure the whole Nation for the practise of some few: since wee may consider, this State is compounded of members diversly affected; and that the good and honest people doe suffer in our sufferings, whilst they see the others offer vs injurie, vpon purpose to make vs breake off, for the benefit of their *Grand Signior*.

Thus we have seene a glimpse of that profit, which the *vnited Provinces* make of their Land-enemy: their other Enemy is the Water both salt and fresh; of this likewise they make a profitable friend, as I will labour briefly to manifest.

The Sea lyes continually raging vpon their Coasts in such a manner, as if it would hourelly eate them vp, and swallow all at a mouthfull. It over-lookes them, and they seeme to lye vnder it: yet they keepe out this strong enemy at the armes end by art and industrie, having nothing but rampiers and fortifications of Sand



to oppose it. To make these strong therefore, and to vnite them that they may not be blown away with the violence of euery stormy vvind, it is incredible vvhat paines they take, setting a kind of long grasse vpon the same barren Sands, as curiously and carefully, as vvee set flowres and hearbes in our gardens: vvhich grasse once getting roote, bindes the earth together, that the winde cannot readily come to blow it away, and teacheth them by the like combination to turne their weaknesse into the like strength. Now this were nothing, if they had but a little banke to keepe, but considering what a large Coast they are to guard and make good in this manner, (wanting our naturall vvalls of rocke) it is a miracle that they should haue so much courage as to vndertake it, and so much constancie as to pursue it, and so much cunning as to effect it. I make no question if some Nations, who beare their heades aloft, had the like worke in hand, they would either neuer attempt it, or faint and giue ouer in the midst; &

Cef. Com.

rather with the *Heluetians*, seeke new Countries to inhabite, then be at such a continuall cost and care to defend their owne against two such enemies at once: vvhen these notwithstanding, do not only keepe their ground, but as they haue dealt vvith *Spaine* for his intrusion vpon their ancient Liberties, Rights, and Priviledges, so heere they haue wonne vpon the Ocean, and recovered a great part from the Seas vsurpation, part vvhereof, hauing neither sand nor other soyle to helpe them, they defend vvith stupendious heapes of stone, vvhich, vvith incredible cost, they fetch from their neighbor Princes, euen in places farre remote, for monie; and with a continuall supply of these from time

to

to time, keepe out the entrance of so furious an adversary. The assault and battery vvhich the Sea makes in this one place that I haue seene, is about an English mile long or more, which they defend and maintaine vvith huge piles of timber (brought likewise from forreigne parts) inter-lined vvith those heapes of stone fore-mentioned about the bredth of two or three acres all that vvay: otherwise the Sea would breake in ouer all, and soone determine the controuersie betwixt them and *Spaine*, taking possession of all from both of them by force.

Thus wee see how this people maintaine their owne, both against the King of *Spaine* and the Ocean, by helpes vvich they fetch from forraine Nations; vvhist both ther souldiers, vvherewith they oppose the *Spaniard*, are principally strangers, and the very walles and bankes, vvhereby they hold out the Sea are likewise forraine, and far-fetcht. And this is none of the least part of the Pismires wisdome and diligence: to which *Salomon* sends vs for imitation, vvhist he saith, *Goe to the Pismire, O Sluggard, Consider her wayes, and be wise.*

Now as they haue this open and able enemy, the Ocean, besieging them almost about, & assaulting them vvithout continually; so haue they vvithin the *factions fresh-waters*, that vvill keepe vvithin no bankes (like *Schismatickes*, vvithout the salt of sobriety and discretion) overflowing them at certaine seasons. Infomuch as their soyle seemes a sponge in Summer, and a standing Meare in Winter; for then, almost, all the face of the Continent is vnder water. But see what profit they make of this Adversarie, vvhist cutting large passages

from place to place with incredible cost, these waters worke for them continually as faithfull seruants, conveying their carriages by this meanes, to and fro, in a cheape, easie, and safe manner. And such vse doubtlesse do they make of the seuerall sects and Religions, by necessitie tollerated amongst them, to helpe to carry the generall charge and burthen of the Commonwealth, with the greater ease and assurance.

Nay not only the water, but the winde also is their journeyman, and labors continually for them by Mills and other Engines; some pumping and forcing the waters out of their surrounded pastures; some pressing oyles, others bearing flaxe, hempe, copper; some grinding corne, others spice; some making paper, others sawing timber; and briefly, neither man, woman, or child, neither sea nor land, neither water nor winde suffered to be idle, but wheresoever it blowes, it blowes good to some of them. And it is remarkable & wonderful, that though there be many of these Mills in every towne, yet none of them lacke worke, but haue asmuch to do as they can turne their hands to attend. But whilst wee consider the harmony of the whole, together with the necessarie dependencie of one part with and vpon another, wee readily see, that these Mills helpe to imploy their ships, and their ships them interchangeably; So that whereas one saith wittily but not well, How all the elements conspire there together to be naught, to shew their dislike of the naughty people, I may truly say, All the naughty Elements are forced there to do good, to shew the vertue and diligence of the good people, who conspire together in honest labor and artificiall industrie. And this is one of the causes

les they can do things they vndertake, at cheaper rates then many with vs, because they make the artificial Engine to worke for them, vvhich with the easie attendance of one or two dispatcheth the businesse, perhaps, of twenty. Thus as *Sertorius* taught his vveake souldier to pull off the horse tayle, haire after haire, which a stronger could not moue together all at once, so these make their strong wits supply the defect of weake handes, and with the helpe of *Pallas* or *Mercurie*, effect that vvhich *Briarius* would wonder at. By this meanes an infinite number of people are imployd in Shippes, Samoreuses, Hoyes, Skutes, and Botes, to carry and recarry commodities, to fish, fowle, and trade from towne to towne. So that, though it be hard (as I haue sayd) to determine whether the Land or Sea be most inhabited by this Nation; yet it is very probable, and I verily belecue, that if their Land feedes one, and enricheth one, the water feedes two, and enricheth ten for that one. And so excellently haue they contriued these channels, as they serue not only for necessarie draines to their grounds, and for highwayes in transporting their goods commodiously from place to place, but for ornaments also to beautifie aswell as enrich their Townes, where the Ships and Botes passe vp and downe through their streetes, and load and vnload, take in, and deliuer wares at their doores; the rivers being walled on both sides with faire houses, and the bankes set orderly and pleasantly with trees in most places as you passe the common streetes of greatest dealing and stirring.

Thus trade they within land amongst themselves, to the exceeding pleasure and profit of all, and abroad at

Sea by the East and West *Indian* Voyages, by their fishings for Whale, Cod, Sturgeon, Herring, and the like, they imploy a world of Shippes and men, and by this meanes are not only able to maintaine the vvarres, but to helpe their neighbors also vvith Men and money: and notwithstanding all this, to build and plant vvith such cost and curiositie, as if they meant not to lose the possession, or did it for the vse of other men, especially their good friends the *Spaniards*. Nay rather they seeme to build thus richly and gorgeously vpon purpose, as if they intended by that meanes to intice the couetous and ambitious *Spaniards* to assault them, and yet vvithall to assure the Assaylants of their resolution, to stand out to the last man; and that they take not such paines for the pleasure of any other, but themselues and their ovvne children, especially not for their Enemies, vvhom they rather contemne then feare, as these evidences manifest.

Now as wee passe along, it will not be amisse to speake a word of their buildings, which are faire, large, vniforme, all of brick, edged with marble or free-stone. No cost is spared either to adorne them without or within, or to adapt them to the owners vse. Many of their houses are paved with blacke and white Marble, and curiously fronted and in-layd with diuerse rich pieces. Yea the paving of their streetes is such, being much of it bricke laid edge-wise, as doth witnesse the generall willingnesse of their hearts to advance any publique worke either for necessarie vse or ornament: wherein they are a people beyond comparison forward and liberall, so that all common workes of whatsoeuer kinde, are with great zeale and diligence performed on

all

all hands, and that they may be well and substantially effected and maintained; no cost is thought too much at any hand.

I tell not any of these nigh and notable things, as wonders farre off, but to make this wonder the more notable, that being so neere and so well knowne by many; they are followed by so few, may scarce be imitated by any.

Their planting is likewise remarkeable, where not only the severall Cities and townes have large, faire, and pleasant walkes, set with trees after an exact, artificiall, and beautifull manner, and so kept and preserved with great care and cost (as the private Gardens of great Persons with vs, or as *Morefields* of late, in imitation of these) but also the very hedge-rows are so fenced, and orderly disposed, and the high-ways so planted, as a man would thinke he still travelled through private walkes, not publique roades, and thorow-fares.

One reason of this may bee, because through all these Countries there are either none or very few *Commons*. Those that are, being very small, are thus imployd for matter of ornament, where the common person is not suffered (as with vs) to spoile all at his pleasure, to cut downe what his predecessors planted: but all is preserved by generall consent, which I know not whether to attribute to the good disposition of the people, and their care of posteritie; or to the wisdom and diligence of the Magistrates, executing good Lawes strictly and impartially which tend and respect publique utility, or to the people and Magistrates joyntly concurring

and consenting in one for the common good.

And that I haue some reason for this doubt, consider that with vs there is more good ground wasted (to passe by Forrests, Chases and Parkes, matters of meere pleasure, or more pleasure then profit,) and not to redemption Commons which lye dry Winter and Summer in fennes and surrrounded grounds, then is contained in *all the Lowe-Countries*; in all the *Low-Countries*, I say, where meanes for the maintenance of all these wars, and works, and buildings, and wonders before mentioned, and after to be mentioned is found out. And these fennes or Commons of ours (whatsoeuer other shew they make to the ignorant and vnexperienced at first sight) serue for nothing but to breed idle persons, vagabonds, theeuers, and beggars: For either, being such, they resort to those places as to their harboroughs and collieries; or coming thither able and honest men, are soone made such. *First*, by the charge of the poore, which they finde there, to whom they are forced to contribute by the Law. *Secondly*, by the wasted soyle, promising fairely in the Spring, but deceiuing their expectation in Winter, the time of most need. *Thirdly*, by the conversation of their neighbors, corrupting one the other by idle example. *Fourthly*, by the opportunity of places out of the way, and so out of the eye of the Law and Magistrate, and giuing shelter to all disorders. So that in *England* generally, where you finde the largest Commons, there you may finde these miserable enormities. Neither will the people learne better either by reason or experience, so hath superstition wedded them to the errors of their Ancestors in euery respect.

But

But in these Countries either through the lacke of Commons, the diligence of the Magistrate, or the good disposition of the people, it is farre otherwise; where there are none or very few beggars, except neere the Court, and those mostly of other Nations. For indeed euery man workes, and depends vpon himselfe (with Gods blessing) for his sustenance; thinking it a shame, that two hands should not feede one mouth, and clothe one backe: None but the aged or impotent with them will aske any thing, and they very seldome; and that rather by presenting themselves as objects of compassion to the passenger, then by verbal solicitation. And this is so well knowne, as families falling into decay, haue died through penurie, rather then they would make others acquainted with their wants, which obstinacie or pride of theirs I praise not, but set the same downe only to shew the gentlesie and freedom of their natures which abhorres dependencie. To preuent this inconvenience, the charitable *State* is forced, where the like suspicion is had of want, to search the houses of such, and to contribute towards their necessities, by a kind of silent and close compulsion. Yea there is often found, that diuers of these haue beene releued by money cast into their houses, and that in large summes by liberall hands, whilst the persons haue kept themselves secret, as doubting the rejection or returne at least of their free beneuolences, if the receivers had knowne where to make restitution.

And now indeed I must confesse, though their charities be not so full of ostentation, nor spent in that sort, that wee (by the example of our forefathers) bestow ours; that is, at the doore, (which course I con-

Tit. 3. 14.

demonstrat; but wish continued; in regard of the aged and impotent persons; and in regard of the covetous; who take an easie excuse to be vncharitable; and will neither giue priuately nor publicquely; and in regard of the vain-glorious; who will giue there publicquely or no where; yet it is more properly; and I thinke, more profitably bestowed by them then by vs. For with vs (as good Customes may be corrupted) this *Doore-dole* (as I may call it) rather makes rogues and vagabonds; then releues aged and impotent persons. So that; as the *abbies*; and other like houses; hauing in their handes the livings of many poore people; (whose superstitious forefathers gave so much to the Church; as they left nothing for their children) might well releue at their

Luc. 20. 47.

doores such; as vnder the colour of deuotion and long prayers; they had before rob'd and disinherited: so doubtlesse many with vs; hauing before fed themselues full with the sweat of other mens browes; euen to gluttonie; drunkennesse; and surfetting; may releue with their scraps; crummes; bones; and broken beere; the necessities of such; as they; or their predecessors; haue before vndone and made beggars; either by some hard Farme; or by vsurie; or some craftie bargain; or by suites and molestations; or some other the like cruell exaction. But these on the other side giue little at the doore (except to the impotent; or to children) but their charities are more properly and profitably placed, *vz.*

1. First, in putting out poore children apprentices; which haue their trades taught them freely; and their meate and drinke they duly receiue at the houses of the better sort from day to day by turnes; during their ap-

pren-

prentiships: Where notwithstanding they are not suffered to hang idly from their worke, and to loyter away the time, but fed, dispatched, and sent away presently. The like to this, or rather better, was that act for binding out apprentices vvith vs even to husbandmen in the Country, vvhich vvas hotly pursued awhile by some good Patriots vvith happy successe; but this soone met discouragements, as many other good things doe, vvhich are executed vvith more heate then constancie.

2. Secondly, their charities are seene in their *Almshouses* for the aged people of both sexes, severally by themselves; vvhose Roomes are kept, and they tended, both in a necessary and neate manner; insomuch, as a man comming into one of those houses (as every towne hath one of them at the least, very large and faire, vvith gardens and all other necessities for the delight and recreation of wearie age) he would judge them to be built only for shew and brauerie: Yea, euery severall chamber or Cell is so adorned and furnished, as it would not only content the dweller, but delight the beholder also: And a stranger would rather judge them the habitations of rich Marchants, then of poore decrepid and decayed persons.

I know no Nation exceeds vs in these kinds of workes, especially since the Reformation of Religion, and that the Gospel came to bee freely preached amongst vs, so that (to the honour of God and His cause be it spoken) our *thankfulnesse* hath beene more fruitfull, then our Adversaries *merit*: but these of ours are the charitable actions of particular persons, so that one place hath (perhaps) superfluitie of provisions, having

many Almshouses, and another lackes necessarie supplies, having none: whereas in the *United Provinces* these houses are maintained at the publike charge of the State or the Cities; and so every place is alike sufficiently provided for according to an even and equall proportion.

3. Thirdly, their Waste-houses for poore Orphans are ordinarie in every Towne, where great numbers of children of both Sexes, are educated, (as in Christchurch Hospitall in *London*) and some of them taught Trades, others trayned vp in Learning, and every one employed according as they are inclined and found capable; and then sent out to serue in the Church or Commonwealth, when they are fitted for that purpose.

The women have choice to goe or stay at pleasure: but if they marry, then are they dismissed from thence, yet not empty handed; but so provided as may serue to set vp yong beginners, lest they should seeme onely to marry, as with vs they vse to doe too often, to fill the Commonwealth with idle beggars.

4. Fourthly, their Guest-houses for sicke are generall in all places; and well provided of all necessities as the other before-mentioned. There the sicke finde cleane linnen, good beds and fires, attendance, meate, drinke, Physicke, Chyrurgerie, and whatsoeuer may helpe toward his recovery at the common charge of the State. So that be he a native or a stranger, an inhabitant or hired souldier, or any other person, if hee bee poore and sicke, hee is admitted and provided for, till God dispose of him, either to health or death. Inso-much as we shall not see in an Age, a poore man or a childe lye sicke groning in the streetes, nor a distressed woman

woman there travelling in child-bed, in the eye of merciesse passengers; as it falls out too often with vs, more I must confesse, out of foolish pitie, for lacke of executing good Lawes for their timely employment, and for prevention of idlenesse, then for lacke of charitable hearts to relieve their necessities once decayed.

5. Fifthly, their Bedlams and Dul-houses for distracted people, and their Houses of correction or Tucht-houses, for idle people that will follow no certaine nor settled course of life, nor betake themselves to any vocation, are as ordinarie and generall in every place as any of the rest afore-mentioned: and all meanes vsed to reclayme the first to their wits, the other to their honesties. Neither are any of these houses left to the corrupt and covetous abuse of any one man, but their Rents, disbursements, vsages, and orders, are duly and often visited and examined by the Magistrates & Preachers, and an open care afforded to all complaints, with a speedy reformation of all injuries and abuses enioyned.

6. Sixthly, their Lumbards or Loane houses, are principally for the benefit of the poore, where Brokers are not suffered to take fifty, or one hundred in the hundred; and ratably in lesse summes even to sixe pence, to the grinding of the faces of poore men, the discouragement of labourers, the maintenance, enticement, nay, enforcement and provocation of thevery; but the poore may vpon pawnes supply his owne necessity at easier rates, and haue reasonable time of redemption allowed: for the ordinarie rate for vse is five or sixe in the hundred: what the Lumbard takes I certainly know not, but in some places I heare the Lumbard it selfe is tied to those lowe rates aforesaide.

Thus first, they wisely provide to keepe men from

want, by imployment, and then provide to supply their wants, if age, sicknes, infirmities, or casualtie cast them into pouertie, by vnavoydable necessitie.

And all these with many other charges domestike and forraine, may the more easily be sustained, whilst the people are naturally or customarily frugall; and bound to be so, if not by Lawes, (as wee are to no purpose) yet at least by the example of their Predecessors dead and Superiors living, as I would to God wee were. This frugality of theirs appeares in three respects; in their feeding, and cloathing, and calling: or in their diet, apparell, and titles.

1. First, their ~~diet~~ is but homely, every day is not a feasting day, but they know God made a Sea aswell as a Land, fish aswel as flesh, and appointed there should be Fasts aswell as Feasts. Yea, their whole life seemes nothing but to fast from superfluitie, if wee compare it with our owne, except their excesse in drinke, which is the onely staine of their Nation: Neither is this so much as Rumour makes it seeme; for euen in this vice I feare wee exceede them; at least I am sure, if they spend more time in drinking then we doe, wee spend more drinke then they vse to doe in the like time.

As for their feastes, if any excesse be among them, it is there to be found, and that rather in their long sittings, then costly surfets: for these their meetings seeme meetely to be loue-feastes, and to be made more for societie and neighbourhood, then for the delicacie of the Cates, which are neither various nor chargeable. They travell not over Sea and Land for dainties; neither need they travell farre for Cookes; their owne serue their turne, and fit their stomachs and pallates better.

better, then either the luxurious *Italian*, or rororous *French*. Salt is their principall spice, and they trauell to the *Indies* rather for vs then for themselues: since if they spend one pound of those Drugges, wee, for that one, (I belecue) spend one hundred. And the same may be said of Sugar and other compositions for sauces, which they bring to vs, as to Gluttons, whilst, like sober and temperate persons, they abstaine themselues from the excessive vse of those vnwholesome prouocations.

2. Secondly, as their diet is moderate, where all excessse and waste is auyded, so are they modest in their apparell, shewing themselues constant to their country fashion, and decently cloathed euery man according to his ranke and state. The Lawes neede not limit them, whilst Reason is their Law; and they are ashamed to go in such apparell, as we shame to be without: I meane, as with vs the only glory is to be gay, and the greatest shame to be vnder-clad or euen-clad to our Callings: so with them the greatest shame is to be gaudy, and the greatest glory to be decently and modestly attired, equall to their abilities, or rather vnder then aboue it: But now the light example of the *French*, seconded by our more sutable conversation, hath begun to taint them by degrees with euery excessse, especially in apparell; and if the prouident Magistrate looke not to it betimes, the vnbrideled and licencious youth will, in this respect, vndo the publike, and weaue fetters of silke for their owne feete, which their plaine and wise forefathers (in imitation of the renowned *Spartans*) broke asunder by industrie, and kept broken by frugality and contented rusticitie. Assuredly the cu-

customary subjection to any of these vices, effeminates the heart of man, and prepares a State fit and supple for any other subjection, how base, dejected, or dishonorable soever it bee.

3. Thirdly, as their diets and clothes are meane, so are they generally contented with the estates and titles of their Ancestors, not vainely or ambitiously hunting after the badges of Gentilitie or Nobilitie, and vndoing themselves to purchase either. For they thinke it a madnesse to clip their wings, thereby to impe out their traines, to lessen their means for the increase of their charge, and to sell their Landes to buy titles. *Much better is it (say they) to be Earle of Holland in possession, then titular King of Ierusalem.* And by this contentment they enjoy themselves in a retired priuacie, whilst the Common-wealth enjoyes them as able to serue her in all respects publicly, as if they had stiles answerable to their deservings. By this meanes also they are not charged with such pompe & furniture either of clothes, stuffe, Plate, and attendants, as such a state would require, nor are they forced, for the suckling and satisfying of these Calues, to draw milke from the Common-wealth till bloud follow, as they must do, should they heighten their station.

I dare say, that their moderation in these three respects, is none of the least meanes that they are so well able to goe through with all other difficulties; whereas with vs the contrarie affection in these particulars, workes the contrarie effects, being the three principall causes of our generall want.

1. First for diet, it is wonderfull, that the Belly and Backe of *England*, like *Bel* and the *Dragon*, by Luxurie
and

and Pride should deuoure all Gods blessings, which both by Sea, and Land it selfe abundantly brings forth; and which, if men and not beastes had the disposing of it, were able plentifully to helpe others; when as wee, not therewith contented, as if it were some barraine part of the world, and not one of the fruitfullest, doe call for supplies out of *Ireland* and *Scotland* also, (especially of Beeffe and Mutton) when no Land in Christendome is better furnished of those solid and substantiall prouisions then our owne. But those brethren of ours both in *Ireland* and *Scotland* are content with dried fish, barly-broth, milke, whay, cruds, *shamrocks*, long woorths, rootes, and the like, vvhilst they furnish vs with their flesh which they finde so vendible in our Markets.

One of the causes of this may bee the idle waste of our young *store*, euen then when they are new falne frō the dam. What droves of Calues, Lambs, Rabets, and yong Fowle, with fish, fruit, and abundance of other viands, are daily deuoured in one City of *London* before they come to maturitie, and that for the satisfaction of euery prodigall youth, and luxurious Dame?

2. Secondly, for apparell, (besides that no mans memory can thinke vpon all the out-landish toyes, which are howrely brought in, and made necessarie to vs, by the change of so many new fashions that haue floated amongst vs in their seasons) the principall clothing vsed amongst vs, is both forraine and beyond the ability of the wearer, if either his estate and calling, or the Lawes of the Land were looked vpon with respect. But wee are more led in these things by the example of our present superiors, then the Lawes of our wiser pre-

decessors. It vvere bravery therefore indeed vvorthy of a Courtier, knowing others would imitate and follow him in the head of the fashion, to adorne himselfe vvith domestique ornaments, banishing those Dorres and Butterflies from his eares and elbowes, who durst buzze about him contrarie perswasions: and whilst hee seeth the *Italian*, *French* and *Spaniard* come in Silkes, to incounter these with skarlet cloth; those *English* braueries, as our Ancestours had wont, and our vviser neighbours vse to doe. What advantage hath an embroidered coate, of a plaine modest habite, in treaty or counsell? Onely this, that the more sober person knowes there may be a sudden sharpnesse of vvit, or a reserved formality, no solidity, where there is so much vanity. And now, I pray, vvhen Gallants know that this is the generall opinion of the world, and their outward habits is one of the principall markes whereby men guesse at the inward, vvhat haue they gotten by their affected brauerie? nay how much rather, if they bee vvise, haue they lost, to buy the opinion of folly at so deare a rate? doubtlesse, if in these kindes wee could bee so happily vvise, as to moderate our selves either by Lawes or example, wee should soone abate much of our neighbours pride, vvho for lacke of vent for their vanities, vvould bee forced to spend them vvithin themselves; and so our Broad-clothes would in short time fret out their Silkes and Velvets; and wee should learne by the frugall example of the vvise *Pismire*, to make profite of them, as they now make profit of vs.

The like may be said of that ambitious disposition or humour of ours to hunt after titles, as if the Calen-
ture of Spayne had infected our more temperate climate,
 and

and so intoxicated our judgements, that like persons giddy vvith high climbing, or high looking, vvee had forgot our owne standing, insomuch as the *Teomandrie* aspires to *Gentilitie*, the *Gentilitie* to *Nobilitie*, the *Nobilitie* to *Principalitie*: Euery one with *Lucifer* saying, *Ero similis altissimo*. And thus Confusion mixeth all, and marres all.

Esa. 14. 14.

There are Lawes to prevent all these disorders, and to keepe every man in his ranke: But they lye dead, whilst these vices often liue in the persons that should execute them. So that the offence is lawfull, the Lawe is sinfull; vice hath gotten the vpper-hand of vertue, and the Lawe now either serves to no end, or onely serues to *shew vs our transgressions*, and how apt wee are to doe whatsoeuer Iustice prohibites, though therein wee contradict both the will of *God and the King*. Would God that heereafter whosoever durst presume to begge the penaltie of a Statute ordayned for preuenting or remooving these and the like common annoyances, thereby to make the lawe voyd for his private benefite, (dispensing with a generall offence done to the Common-wealth) might be counted a traytour (as truly hee is no better) and so punished for his treason, *that others might heare, and feare, and do no more so*.

Deut. 17. 13.

I might adde fitly in this place the severitie of the Magistrates in the *vnited Provinces*, in taking all mulcts of this kinde where the transgression is common, and employing such forfeitures to the generall good of the State, *making with the blood of one Scorpion, an Antidote against the poyson of others*. Likewise I might speake of their Mercie in that which concernes life, insomuch as, though Fellonie be death by their Lawe, yet few die

for the first offence, but haue two or three admonitions by whipping, and branding, before they be cut off as dead members. But indeed their generall diligence so takes them vp, and provides so well for their imployment, as there are very few theeves amongst them, in comparison of other Countries vvhether idlenesse is more permitted.

I must likewise tell you, how not only *Robbery*, but euen that close kinde of theft, *usurie*, vvhich eats vp all trading, and picks the pocket of euery profession, is no free-denizen in their Land, but a meere stranger or sojourner, and that a very poore one: And how by this meanes Land is bought and sold at good rates, and the stocke of euery man kept stirring in some kinde or other; vvhich quickens the Common-wealth, and keeps the backe of the Marchant from breaking. And I could wish, by the way, with all my heart, that it were banished *England* also, or at least muzzled for biting so deepe: Or, if neither of these, yet that the bandes and assurances might be publiquely recorded, and a part of the interest kept backe to the vse of his Majestie and the Church, towards the redeeming of Impropriations. And great reason for this, since now, offending against God and the King, they pay nothing of their increate to either; but by this meanes might be restrained, or at least constrained to do his Majestie service, and to recover to the Church their ancient right; which to performe, I doubt not, from the tenths of the vse-money in *England*, a summe sufficient might speedily be raised.

I might likewise shew their equity, not onely in deciding controversies, and cutting off delays in Lawe with

with expedition, but also in providing for the poore Debtor, who hath not to pay his Creditor. For if it appeare, that either fire, sea, suretiship, trust, or some such crosse, or (as we say) casualty, hath impoverished him; and that his wants arise not either from prodigality, or slouth, or some personall defect in his Calling, he shalbe inabled and set vp againe; at least, if hee be cast into prison, the mercilesse man, who with vs sayth, He will make Dice of his bones, shall be forced to keepe him there at his owne charge. And so it is, if the suite sinell of vexation in the Plaintife, or if the Defendant ought and be able, but fraudulently denies, or delayes to satisfie the Plaintife, a quicke and speedy tryall manifesteth the truth, and cuts off those demurres, which with vs had wont to occasion greater losse of time and money, then the losse of the debt, or thing in question could haue beene to either party, at first without suite: though now to the honour of the Clergie, Conscience begins to finde the right end, to vnwinde that infinite bottome of controversies, which the confused variety of opinions had made in the determination of Right and Wrong. Yet whether that course of theirs, where the imprisoned lyes at the charge of the Actor, would doe well or no with vs, I doubt; though there, I am assured, it neither makes any man the lesse wary of his estate, or the lesse carefull to pay his debts; neither is dealing any thing the more dead; every man so honestly and directly aymes to doe what he is able for the generall satisfaction of all; so that few repent of any trust they have afforded others.

I might here also observe amongst them, that which *Comines* observes of the *Venetians*; that vpon every ex-

traordinary occasion, when they are to consult about any speciall point of State, or execute any thing consulted of, which concerns the publike safety, they begin at God, and appoint certain *Bid-dayes*, as they call them, or dayes of Fasting and prayer, to implore the direction and assistance of God in the prospering of their enterprises. And as *Comines*, vpon that occasion, both prayseth the *Venetians*, and pronounceth them blessed; so doubtlesse may I say of this people, that they prosper the better in all their vndertakings and attempts, for this their solemne, dovout, and pious proceeding. Whereas we passe by these, and the like passages without observation, and haue lost a *Prince of excellent hope*, and haue had the Daughter of our K I N G, great with childe, and in the depth of Winter, *a state and season vnfit for flight*, and by our Saviours direction to be prayed against; vnmercifully hunted vp and downe like a Partridge, or like that *woman in the Revelation, pursued by the Dragon*, from the heaven of a Kingdome and Principalitie, through the *wildernesse of many woes and miseries*, with infinite other difficulties and barbarous indignities, impossible to be proffered or forced vpon Ladies by generous spirits, and impossible to be borne and overcome, but by an invincible spirit: And haue seene a *Palatinate* spoyled, the chiefe City (Sanctuary for the persecuted members of Christ; a Seminary of piety heretofore) stormed, taken, possessed, and made a Cage for vncleane birds: yea, all the rest blockt vp and besieged beyond hope of recovery: The Church also amongst the *Grisons*, and in *France* oppressed and persecuted; and yet for all this haue not fasted a meale, shed a teare, let flie a publike sigh, or generall grone, abated any of our pompe or pride,

Com.lib.8.
cap. 12.

Mat. 24. 19.
20.
1. Sam. 26.
20.
Reuel. 12. 1
2. 3. 4. 6.

pride, for these afflictions and humiliation; but rather, like corrupted flesh, swel'd higher for these strokes; or as senselesse limbes, haue not felt the cauterizing and cutting off our owne members. Nay, 88. and the *Powder-plot* are forgotten, or we haue forgotten to giue thanks for those deliverances; or whether we may praise God for them or no, I know not, but I am sure of this, that we doe not.

Perhaps this may bee the peoples fault, who are so farre from observing extraordinary and religious Fasts, as they will not obey the Magistrate commanding ordinary and civill Fasts for politicke respects. Perhaps it may be the Priests, who should observe when *God calleth* Isa. 65. 14 *us to fasting*, and then admonish the Magistrate, and blow the trumpet to excite the people to mourning.

Perhaps the fault may be generall, Peace and Plenty having rockt vs asleepe with a continuall feast of sixty and foure yeeres long, so that now we haue forgot to fast, or haue bodies vnapt for that exercise. But where-soever the fault is, I wish it were mended.

I should conclude all with a touch of their Council, and politique Government in point of State, but that the businesse is too deepe and private for my inquisition: Onely I obserue a generall freedome permitted and vsed, where generall actions which concerne all, and are maintained by all, are generally debated, argued, sifted and censured by all men without contradiction. And this (I thinke) to the end either that Rumour ha-ving scope enough to play in, may die without an Echo, or that so the best and worst may bee scene or heard, and all danger and advantages discovered which are subject to the common eye. But after all this, the

resolution and conclusion is silent and sodaine, whilst they giue all men libertie to informe, they themselves only direct and dispose of the businesse: for they seeke not the satisfaction of their owne wils so much, as the generall satisfaction of all, where it may be with the good of all. And whilst men doe no hurt with their hand, they permit them freely to do all the good they can with their tongues, without feare of punishment. No man doth any thing, which he is ashamed to heare of; or if he doth euill (as all men may erre) desireth to heare of it by any meanes, that so he may the better and sooner know how to amend it. It is the insolent and obstinate which hideth his faultes, and stops the mouth of truth by violence; the penitent confesseth his error, because he intends to giue satisfaction.

And now I haue showne you but a glimpse or shadow of the true state of those Countries, what need wee seeke for *Plato his communisie*, or *Sir Thomas More his Utopia*, when the realitie of their wishes and best conceptions are brought into action; and the best of what they fancied might bee, is heere seene truly to bee, after a most exact and corrected Copie? And this is enough to make all wisemen well affectioned toward the people, which I wish with all my heart, that so our association might be firme, our imitation safe. What shall we need to trauell to such places for fashions as affoord nothing but what wise men and good men shun? Let vs rather flocke thither where all things abound, which wisemen and good men seeke: *Fidelity in bargaines and contracts, wisdom in counsell, strength in warre, brotherly loue and assurance, modesty and frugalitie*; and that I may say all in a word, *Pietie, and Religion*.

not to be

For

For that which I heare some whisper in scorne against this *Encomium* of their pietie, as if there were nothing lesse cared for then Religion amongst them, whete all Religions are tollerated, is easily cleered to an indifferent and vnderstanding Iudge: considering, *First*, that they are in warre, and must for that cause hold good quarter with all, but in regard of their owne infected members, whose corruption might otherwise be wrought vpon to breake out, as also in regard the burthen of the warre requires many able supporters, who must bee wooed and bribed with private libertie, to defend the publike; and ofentimes wee see *Indas* carries the purse, and the most able are not alwayes the best affected. *Secondly*, where the gold and riches of *Infidels* are imployd to invade the State, they thinke it lawfull to vse the gold of *Iewes*, *Turks*, and *Heretikes* to defend themselves withall. But if any object, the Enemy takes the *Infidels* gold by compulsion without contract, and therefore his act is lawfull: these say, They doe it without compulsion, with the consent and good liking of the *Iew*, and therefore they hold their course more justifiable. *Thirdly* and lastly, they are a *Common-Wealth*, and so want that absolute power ouer their members, which *Monarchies* haue and may vse; and therefore are forced sometimes to winke at singular *Mischiefes*, for the avoyding of *univerfall Inconueniences*. Neither are they apt or desirous to presse the conscience too strictly, since *God himselfe saues no man against his Will*.

But as I much lament that the wine of giddie *Schisme* should dis-mantle the *Christian Common-Wealth*, to the scandall of *Iewes* and *Turkes*, and derision of *Asheists*,

vvishing vvith all my heart it vv ere otherw ise: so vvith-
all I vvish, since such a happinesse as vniverfall *Peace*
cannot be hoped for, till it please God to effect it by
miracle, that in the meane time there vv ere an equall
toleration of Religion thorow all Christendome; vvith
provision, that none but one *Religion* should be profes-
sed, and publiquesly preached in one place, though
others might there liue safely and freely vvithout im-
peachment of their consciences, persons, or goods; so
they neither made attempt of violent mutation, nor
had publique meetings, or harboured such teachers as
vv ere contrary in opinion to the Church and State
vvherein they lived.

And (if it be lawfull for silly subjects, vvho stand a-
loose off to prie into the sacred Arke of their Sove-
raignes intent, and so to guesse at their hidden purpo-
ses) I verily beleeeve, that this, or something like it, is
that vv hich his Majestie aymes at, if he could effect it as
vv ell in *Italy, France, and Spaine*, as he vvould vpon those
or better tearmes, vvillingly grant it in *England*. Other-
w ise hee sees it vvould be prejudiciall and disadvantage-
ous to the *Truth*, to permit a tolleration only in *England*,
except he could likewise establish it vniversally. But
then it were to be hoped, that Truth would get ground
of falshood by familiaritie; and that civill communion
vvould prepare the mind for spirituall, and not suffer
such an aversenesse to continue amongst vs, as is novv
generally professed, vvhen *Christians* hold each other in
vvorse account then *Turkes*. In somuch as some men say,
and it seemes not vvithout some reason, that they had
rather liue vnder the *Turke*, then vnder the King of
Spaine. For the *Turke* vvill permit them the free exer-
cise

rise of their religion, at least the libertie of conscience; but the *Inquisition* of *Spaine* tyes all men in a Tyrannicall manner to be slaues to *Rome*, and forceth them with tortures to renounce their Faith, doing violence to the will of man, which they themselues hold to be free, euen whilst they punish the person and will for being so. And assuredly therefore, as religious pretences and a strict obseruance of the *Romish Faith*, haue much advanced the *Spanish* Conquests one way; amongst fooles that wilbe easily mis-led with flourishes: so the pressing of the *Inquisition* vpon conquered Countries hath hindered his Conquests in other partes amongst wise and free Nations, who can looke into those double drifts of policie. And this discoverie hath saved Christendome from that Catholique subjection, at which that State hath mainly aymed, euer since it acquired the ambitious title from that *Citty and Sea*, where *the Mart* of such royall Marchandize is kept. Apoc. 18.
12. 13.

For wee see, whilst the *Turke* holds all men shalbe saved in their severall Religions, so they be constant to them, these hold all *Christians* to be Hereticks, that adhere not in all points to their opinions though never so absurd, abhor'd, and contradictorie to the revealed will of God. And, these supposed Heretickes, they pursue with the vtmost violence, malicious hearts can expresse by cruell actions, vsing them worse *then a righteous man would vse his beast*, which he knowes is his fellow-creature: When these, forgetting all respect to Man the true image of God, as themselues are, do prefer dead Idols of their owne invention before him; Yea, and thinke there is a sufficient cause to destroy him, if he will not, with them, dishonour the Image of God

which he beares by subjecting it to one of their dead statues, the worke of their owne hand. This asperitie must be removed on both sides by lenitives; which cannot bee till the rigorous *Inquisition* be abolished, and greater freedome giuen to *Christians* to converse, and a better and more charitable conceit wrought and admitted on both sides of each other. For then there might be hope of a generall Councell, where all might freely and without perill or prejudice speake, which is the only absolute Phisicke for this Maladie.

But if this meeting might not yet bee vniversall, in regard of that imperiousnesse which *Antichrist* chalenge, and exerciseth over the whole Church, which will be hardly layd downe without blowes and bloud; then, at least, would such an vnanimity and consent might be wrought amongst the *Reformed Churches* by a generall meeting, as leaving every Church free to their owne formes; might binde vs together against the common Enemies, in such a firme, sure, fundamentall, and brotherly vnity, for poynt of *Faith*, as a Ceremony or shadow, or a singular conceit, or an opinion about the skirt or hemme of Christ garment, should not be able to shake or separate the Communion, or to iustle vs from each other at such a distance.

But whither am I travel'd beyond the wisdom of the *Pismire*, out of her element? Zeale hath transported me, and (I hope) that zeale which is according vnto knowledge. Paul may be thought mad, *Festus* is so: Hee cannot be besides himselfe, who is not besides the truth. As for those which say, This course of connivencie would breed *Atheists*, *Libertines*, *Free-guests*, and lukewarme persons, (for I count them all one in effect:) I an-

Act. 26.24.
25.

an-

answere, *Simon Magus* will be such, though he be *Simon Peters* disciple, heare him preach daily, and see him doe miracles. Nor can persecution so well distinguish truth and falshood, as prosperity: It is *Gamaliels* counsell and sentence; *Let them alone; for if their counsell be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.* Aa. 5. 38.
39.
Mat. 23. 30.

And now to returne to my purpose, and to demonstrate all that I haue sayd in praise of this people, that my Countrymen may not passe the seas, or travell farre for a prooffe, let them looke into Master *Camden* in his *Britania*, in the title of *Pembroke shire*, and also into Master *Speeds* Chronicle concerning little *England beyond Wales*, inhabited by the *Dutch men* in the time of *Henry the 3.* and see what they say, both for the just praise of that people, for our and their consanguinity; and for a brieve, yet full confirmation of all that I haue said, more largely and loosely. Camd.
Brit. in
Pemp.
Speed, H. 3.

Or let every Reader take a neerer course, and looke home to the next great Towne inhabited by the *Dutch* in our Land, and consider in what state such places were at their first arrivall, and how they have increased in wealth, people, beauty, order, and trading, since their admission and entertainment there, and (I beleeve) he will be of my mind.

To instance one place for all amongst many that I know, looke vpon the City of *Normiche*, which may be a mirror to all the Kingdome besides; and that partly I might say, principally by their meanes. The order and good government of the Magistrates, the diligence of the Citizens, their quicke trading, whereby they set many on worke within ten or twelue miles round a-

bout the Citie, is notable and admirable. This is principally occasioned by the example of the *Dutch*, as also by a kinde of vertuous emulation, to which the *English* are excited by their diligence. And this, though it move envie in the baser and slouthfuller sort, who are loth to see others live by them, and say they are prejudiced by the cheape sale of such wares as the Strangers worke: yet others of better mind and metall, are incouraged by this, and provoked to fare hard, to be frugall, to worke early and late, that they may sell as cheape, and make as good worke as the Stranger.

Many necessarie trades they haue brought in amongst vs, whereby our owne materials, and our men are joyntly well imployed: they haue beene the Inuenters of many profitable Engines both for peace and warre: Travellers by Sea and Land are beholden to their labors; and for the belly, they haue taught vs by rootes, fruite, and the Garden crop, to spare much flesh and Corne, if wee were as wise and willing to vse them as they doe. This doubtlesse is a good prevention for dearth and scarcitie, and I would it were made more generall in our Land, that so wee need not spend all our flesh within our selues, at least not borrow of others, who haue farre more need of their owne then wee. There was once a course taken by the Iudges to settle and reward such planters and Gardiners at the publique charge in euery place; but being only propounded, and never farther enquired after, it vanished, and died as soone as it was conceived, before it could conceiue and bring forth a yeeres increase.

I might heere also shew you, how, notwithstanding their numbers, and that they all, or the greatest part
line

live vpon their handie labour, yet they are not burthen some to the places where they are seated, but rather every way helpfull vnto them. None of them beg of vs, their owne poore they sustaine within themselves, (though they finde vs willing to helpe them) and in all respects shame the slothful, cheare vp the diligent, and satisfie the wise and well minded. So that wee may evidently see, as *Egipt* was blessed both for *Iosephs* sake; and in hauing him an instructor, to teach them to provide wisely in a plentiful season against a famine, so are wee happy, in hauing these men with vs as examples of imitation, and blessed also by God for their sakes. Wherefore to shut vp all in a word:

Since God hath giuen vs one originall, not only from *Adam* or *Noah*, or *Iaphet*, but in a faire neerer line to be derived from our first arrivall in *England*, and so fitted our natures and manners together, that (except some small differences which will be betwixt Nation and Nation, euen by the different temperature of the soyle and ayre, or other naturall accidents, as betwixt brother and brother in a house) wee agree well, and seeme as if wee were one people.

Since it hath pleased God so to place vs vpon earth, that one may conveniently helpe another in spite of the interposition or opposition of any third.

Since they may serue as necessitie centers of our Commodities, and wee as able Suppliers of their necessities.

Since God hath made both of vs strong in shipping, so that joyning in one as wee had wont, no Prince is able to touch either of vs, but wee remaine Masters at Sea; and that the only way to conquer vs both, is to dis-vnke and diuide vs.

O

Since

Since wee have held a league inuincible for many hundred yeeres (a matter of such moment, as France and Scotland would not be disioynd in this respect, notwithstanding the accessse, addition, and vnion of England) and haue inexchangeably assisted and seconded each other in waies, and haue done and received more curtesies to and againe of each other, then of all Christendome besides: witnesse our *Chronicles* of old, the late *sea-fight* in 88. as also the acknowledgement of that gratefull *Queene of glorious memorie, Elizabeth*, in her Letter to the Lord of *Dauenord, Admirall of Holland*, August. 14. 1598. in these words amongst many others:

The loue and diligence which my Lords the States haue vsed in this action, doth wisnesse vnto vs, That the sincere affection wee haue euer borne to the vniued Provinces, and benefittes bestowed vpon them, haue not bene ill employed, &c. And a litle after in the same Letter; *Moreover your zeale and affection to vs-ward, doth increase our debt towards you, the knowledgement whereof is so deeply imprined in our hearts, as wee thought good by these Letters to make some part of satisfaction; the which wee intreate you to impart to the whole companie of our friends vnder your command; letting them understand beside, that they may be well assured, that as heretofore wee haue giuen sufficient testimonie of our sincere affection towards their Countrie, we are now by their valour and merit more incited, to augment and increase our loue in euery part, and become a Princess, who acknowledgeth the vertue and desert of so worthy a Nation as yours; and so wee will continue your very good friend, &c.*

Thus this good *Queene* a worthy witnesse beyond all exception, &c.

Since also God hath honored our Nation to be the principall

principall instrumentes of their present libertie, and of all the happie benefits that thereby they enjoy; let vs not seeme to neglect our owne honor which depends vpon the preservation of their estate as our owne creature. And lastly, to make these motives more strong, and without which all the former and much more were nothing.

Since God hath made vs *Professors of one true and reformed Religion*, wherein they may chalenge properly to be *Defenders of the Faith*, and to belong to the chiefe *Defender of the Faith* as well as wee; let vs joyne together in one as brethren, and let not the malice of *Sathan*, the Policie of *Antichrist*, the treason and quarrels of the *World*, the exorcismes and charmes of *Iesuites*, with any other *Spanish Court Holy-water*, divide vs, distract vs, or discourage vs; but rather obseruing all these traines wisely, and vewing the end and scope of their enterprizes, let vs weave our selues more closely together, and tye our selues inseparably in a true-loues knot, that *Alexander of Rome* may neither vntie nor cut asunder.

And for such as are contrarie minded for other sinister respects, what shew soever they carrie, I feare they wish not well to the present *Church and State* in either Land: wherefore I woud they would follow *Salomons* direction in this place, since they sleight mine, and goe to the *Pismire*, and learne of her to be wiser, lest the yssue prove them to be none of the true *Honorers of God or the King*.

An Apologuc for an Epiloguc.

THe Lyon slept securely, whilst the Hunters were pitch-
ing Toyles round about him. A Pismire perceiued
the danger, and stung the Lyon to wake him, with Tandem
resurges: He furiously start vp, and would breake his an-
ger on the presumptuous Pismire, that durst be so bold and bu-
lie to disturbe his rest. To whom the Pismire cryed, My
Lord, first looke about you. Hee did so, and spied the
Snarcs of the Hunters, escaped, and gave the Pismire thanks,
saying;

Quos perdere vult Iupiter, hos dementat;
Quos tueri vult, suscitatur.

Psal. 141. 5.
6. 9. 10.

Incline not my heart to any euill thing, to practise wicked
workes with men that worke iniquitie, and let me not ease of
their delicacies. Let the righteous smite mee, it shall be a kind-
nesse: and let him reprove me, it shall bee an excellent oyle,
which shall not breake my head, &c.

Keepe me from the snare which they have layd for me, and
the grimmes of the workers of iniquitie. Let the wicked fall
into their owne nets, whilst that I withall escape.

Psal. 109.

Save Lord; let the King heare vs when we call. Amen.

FINIS.



